

THE CHRISTIAN CENTURY.

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Number 27

The St. Louis Masque

By Horace F. Holton

Jeremiah the Home Missionary

By William E. Barton

The Bible in the Public Schools

By Judge William E. Church

The Great Sunday School Con- vention in Chicago

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* * *

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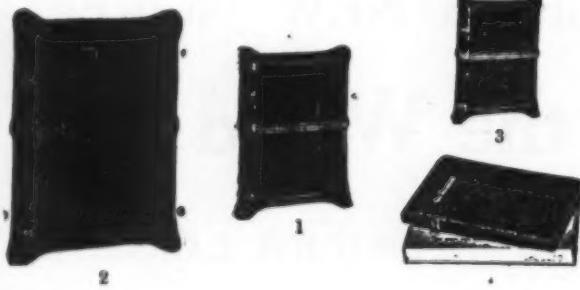
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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Whole Duty of Man

Micah set out deliberately to answer the question "Wherewith shall I come before the Lord?" He considered whether any sacrifice could in itself please God. He enumerated various sacrifices, and considered their value in money and in spiritual worth. What was the worth of burnt offerings, calves a year old, thousands of rams, ten thousands of rivers of oil? Had these any spiritual value? If the value of sacrifice depended on its cost to the giver, then perhaps a man ought to slay his own child in the service of God; could these or any like offering please Him?

Here was his unqualified answer: "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God."

* * *

It is not easy to reduce duty to a nutshell; yet, here it is. Every being who can think and feel and execute his own purposes must be conscious of duty. Duties on the one side correspond with rights on the other. When God made sentient beings to share the universe with him, their existence gave them certain rights, and God assumed certain obligations. Having given them life and life needs and moral capacity, God assumed the obligation to seek their best good. God is good because he perfectly conforms to all obligation.

On the other hand, our existence as children of God, and brethren of one another, lays us under obligation both to God and our fellows. These obligations are many, because the rights of others are many. God has a right to our love and loyal service; our fellow men have a right to our co-operation and sympathy and help. We meet those about us in such various relations that our duties are very complex and the resultant duties sometimes seem to clash, though they never do so. They are so numerous as to be confusing, and we sometimes wish we had an epitome of duty.

* * *

Our duties to God, also seem many. How many are his requirements in the Old Testament? Shall we ever be able to do his commandments? Shall we ever be able to distinguish the essential from the temporary?

Sinful men always act as though duty were unreasonable. Many a man says he "tries to do as nearly right as he can," but is unwilling to submit

to God. He admits that to become a Christian would be right, yet seems to fancy that between doing right and becoming a Christian there is a debatable ground where a man is safe, and that becoming a Christian is something of the nature of supererogation. Israel followed the statutes of Omri and Ahab, and complained that God's ways were not equal. In the prodigal's demand for the portion of goods falling to him, there is a suggestion of what we find in the demand of sin that God shall give us more liberty. After all, there is little required by God. Duty is capable of reduction, in the last analysis, to a few simple rules. The old Testament law contains tons of ceremony and grains of command concerning morality, yet the latter outweigh the former. There are chapters of ritual and sacrifice, yet plain declarations that God has no delight in them. There are volumes of mere ceremony, all rigidly prescribed, and verses of ethics dimly hinted at. Yet all the ritual is the husk to protect the ethical kernel within. There is no righteousness but rightness of heart; there is no salvation that does not save from sin. To save men from sin, to make them holy, to help them to do justly and love mercy and walk humbly with God, this is all there is of duty, and all of religion beside this is a means to an end, or else is some invention of man and not a command of God.

* * *

This is what the Bible is for. This is what the Incarnation is for. This is what the Cross is for. It is to teach us to do justly and love mercy and walk humbly with God.

Two cannot walk together except they are agreed. Walking with God is not difficult, but it is not a thing to be accepted too much as a matter of course.

* * *

Justice is the rendering to every man his due, the even-handed squaring of obligation with performance of duty. Mercy is kindness toward those over whom we have the advantage. Humility is not that weak and spurious thing that often goes by the name, but is gentleness of spirit and a willingness to submit our own will to the will of God and the good of others.

Everything else is important in proportion as it brings us to this spirit. This is the fruit of real religion.

The World's Greatest Play

The Pageant and Masque of Saint Louis.

BY HORACE F. HOLTON.

SUPERLATIVE is the best word to describe the impression that has been left in the minds of the people of St. Louis, by the Great Pageant and Masque with which they celebrated the 150th anniversary of the founding of their city, on the 28th, 29th, 30th and 31st of May. In the biggest natural open air amphitheater to be found in any of the great cities of the world, on the largest stage ever constructed for such a purpose, the biggest cast ever gotten together presented the "World's Greatest Play," before what is said to be the biggest crowd that has ever witnessed a similar event. In view of these facts the word "superlative" would seem well chosen.

It started in the public play grounds. Miss Charlotte Rumbold, their supervisor, was planning a great out-of-door exhibition of the work being done in her department. Then some one remembered that the city was about to have its 150th anniversary. This is a very respectable age for a western city to have attained. Why not have a great birthday party, at which the history of the city, from its founding to the present time should be reviewed? And so the pageant idea was born. The little group of people who conceived it were dreamers, dreamers of a better, fairer, more prosperous St. Louis. They were of all creeds, and of no creed, united under the standard of the great army of the common good. Their dream grew and grew until they themselves were almost overwhelmed with its splendor.

THE BEST TALENT SECURED.

They were not dreamers only, they were people of a very practical turn of mind as well. Some one said, "It will be a colossal success or a colossal failure." That it was the former, rather than the latter, is due entirely to the far-sighted wisdom of its promoters. An executive committee was formed consisting of representative citizens taken from all sections and all classes of the city. To this committee was entrusted the carrying out of the details of the plan. They proceeded immediately to secure the best talent available anywhere, to write and stage the play. Thomas Wood Stevens, head of the School of Drama in Carnegie Institute, was asked to write and stage the Historical Pageant. Percy Mackaye, dramatist and poet, was secured to write

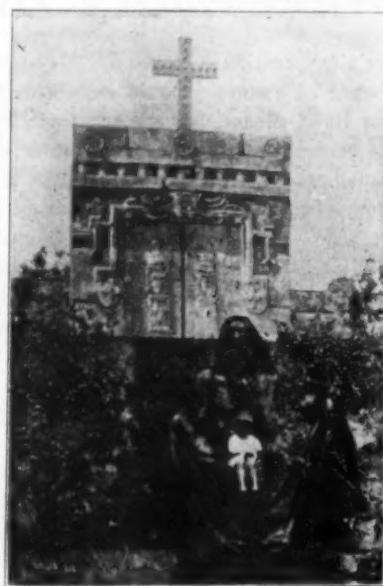
the "Masque of St. Louis," while Joseph Lindon Smith, a pageant-master of international fame, should stage it, and Frederick Converse, of Boston, should write its music. The selection of these men, backed by the enthusiastic coöperation of the people of St. Louis, insured the pro-

Forest Park, down to the lagoon at its base. This was the site of the Cascades at the St. Louis World's Fair. Out over the lagoon was built the mammoth stage. Its semicircular measurement was 880 feet, the width at its back was 520 feet, and the depth from the foot lights to the great 50-foot screen of timber at the back, which acted as scenery and sounding board combined, was 200 feet. At either side of the stage to the front, great wooden towers, 40 feet high, were erected; these were used for the light effects, and to complete the decorative scheme. Here also was placed the telephone station of the stage manager, for the stage was so large, and there were so many actors, it was necessary to direct the different groups by phone. A cast of 7,500 people was organized and thoroughly drilled. Great tents were erected as dressing rooms for this immense company. On the hillside across the 200 feet of water that was left in front of the stage, were arranged seats for an assembly of 60,000 people, with a great vacant space, stretching away to the top of the hill, where as many more could stand. One half of the seats were reserved, the sale of these seats going to meet the expense of the Pageant and Masque committee. The division between the free and reserved seats was entirely impartial, all seats on the right of the great center aisle were free, while those on the left were reserved.

THE PLAY BEGINS.

When the time came for the opening performance on Thursday afternoon, May 28th, every thing was completely ready. Early in the afternoon the great crowd began to gather, and by the time the performance was scheduled to begin, there was an assembly gathered there such as no one who saw it will ever forget. It was a vast audience of orderly, intelligent men, women and children. So quiet and well behaved was it, that the spoken parts of the play could readily be heard even to the outskirts of the crowd. There were comparatively few outbursts of applause, but rather an absorbed attention which, at times, became positively thrilling as one realized that the people were getting hold of the great ideal that was in the minds of the creators of the play.

Promptly at 6:30 o'clock the Pageant began. This was the first part of the



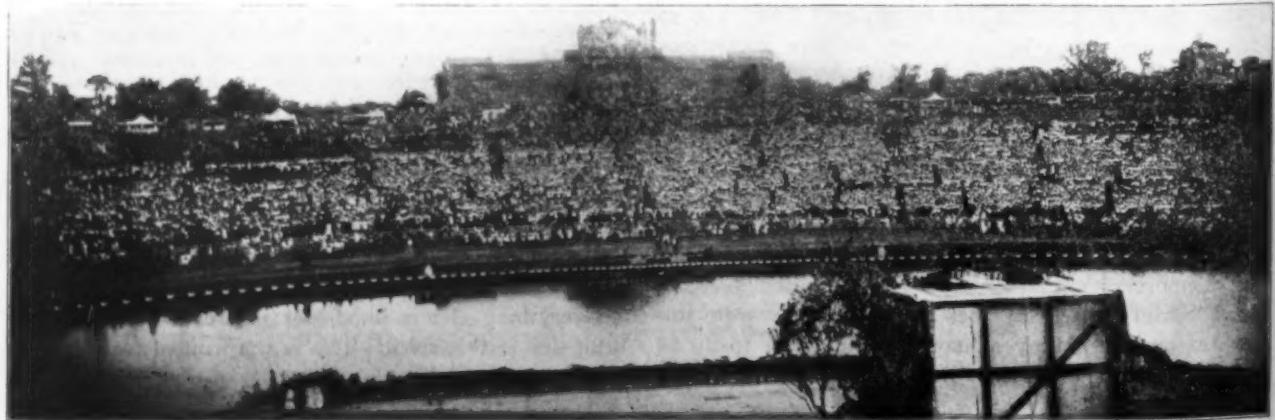
The Future in the lap of the Past.

duction of something really worth while from the literary and artistic point of view.

Strong business men were put on the finance committee. At first it was estimated that \$50,000 would be needed. Ultimately the cost was \$130,000, all of which was raised, a part by popular subscription, the rest from the sale of seats. A speakers' bureau and a publicity committee were organized that the people of the city and of the country at large might be fully informed of what was going on. Before it was over nearly ten thousand men, women, and children were giving an immense amount of time and energy to it, and all without pay or personal advertisement.

THE SITE OF THE PLAY.

The site that was chosen was the great natural amphitheater, that sweeps in a long slope from the top of Art Hill, in



Amphitheater—The great audience beginning to assemble early in the afternoon.

play and consisted of a series of three movements or acts in which the romantic history of St. Louis, from the time of the Mound Builders to the close of the Civil War, was unfolded in a gripping drama. To the spectators the effect was as if they were stationed on the Illinois side of the Great River and were witnessing the growth of the city before their very eyes. First they saw the Mound Builders and the Indians. Then came the discoverers and the gold seekers. They planted the cross on the ancient mound of the former civilization, and went their way. The Settlers followed, headed by LaSalle and Chouteau. Then came the period of the French and Spanish occupation, ending in the impressive day of the three flags, when in 1803 St. Louis, by the Louisiana purchase, became a part of the United States. A New Englander, witnessing all this, could not but be mightily impressed with the fact that St. Louis was as strongly Catholic, French and Spanish, in its beginnings, as Boston was Puritan and English. And therein he found much food for thought!

The third and last movement of the Pageant was the most thrilling. One saw the Lewis and Clark expedition departing for the Northwest in 1804. Then came the great stream of pioneers pressing on through the town into the great west beyond. A beautiful scene was that when Lafayette visited the city in 1824. A truly war-like touch was added when Battery A returned from the Mexican War, and the original guns captured in Mexico went rattling across the stage drawn by their full quota of horses. The Pageant ended after representing the stirring period of the Civil War, when the citizens were divided in their loyalty for the North and the South, all rejoicing together when peace was declared.

ST. LOUIS' HISTORY INTERPRETED.

By this time it was 8:30 o'clock and quite dark. The crowd was glad of an intermission of half an hour to get rested in anticipation of the second part of the play, the Masque. This was a spectacular, symbolic interpretation of the history of St. Louis; though by changing the names of the characters it might with equal truth be applied to the history of every American city. The wonderful light effects, the beautiful costumes, the greatness of the poetic conception combined to make the Masque a spectacle of unparalleled splendor and dignity. Perhaps it should be said though, that its meaning was a bit too subtle to be caught by the great majority of the audience. The plot, however, was a simple one. Mississippi brings to

Cahokia, the spirit of the mound building civilization, a white child, who is christened Saint Louis. The child passes up the steps of the great temple and in through the gate. After the passage of time, represented by a wonderful living frieze, high up on the top of the temple wall, the gate opens again and Saint Louis comes forth, clad as a youthful crusader with the flaming sword in his hand, and the star on his brow. Then come the pioneers, miners, rangers, call-

tion and Love ascend the steps and summon him forth. He rushes out to destroy them, but his sword falls from his nerveless hand when he encounters them, and from that time he becomes the servant and not the master of St. Louis. Here the Masque ends.

The play was repeated on four different nights and each time a vast audience witnessed it. The Friday night performance had to be postponed until Monday evening, but even then the crowd seemed to show no abatement to its interest. It is estimated that about 500,000 people in all witnessed the Pageant and Masque.

PUBLIC IDEALISM.

And what was the reason for this great expenditure of labor and money? The committee's official announcement was that "It was given not to make money, or to advertise anybody or anything, but to bring all the people of the city together, to make them know each other, to make them proud of each other as citizens and proud of their city." "If we play together we shall work together," was the way that one of the leading business men of the city expressed it. There was need that the people of St. Louis should learn to work together. There was a free bridge to be completed, a new charter to be adopted, and a new spirit of civic pride and progressiveness to be fostered. We have learned to play together, and there is every evidence that we are now ready to work together as never before. And the promoters of the Pageant and Masque are even more pleased at the manifestation of this new spirit, than they are with the marvelous success of this great plan. It has left us all feeling, as Saint Louis expressed it, in the great closing scenes of the Masque:

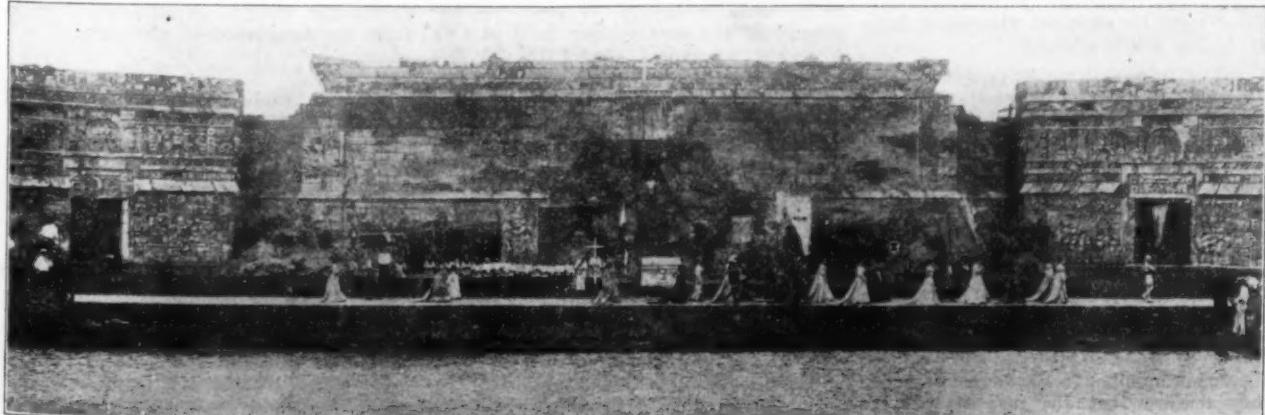
"O sisters, brothers, cities leagued by love!
If we are dreaming, let us scorn to wake;
Or waking, let us shape the sordid world
To the likeness of our dreams."

ANOTHER ANTI-SALOON VICTORY.

By a decision of the Supreme Court handed down last week, the greater part of northern Minnesota has been added to the "dry" territory. A long conflict has existed between federal agents seeking to enforce the laws against the introduction of intoxicating liquors into the Chippewa Indians' country and the saloonists and other sellers of intoxicating liquors. The decision of the court forever settles the contest and many saloons will be driven out.



Imagination and Love triumphant over Gold.



Ecclesiastical Procession, the Christening of St. Louis.

The Bible in the Public Schools

An Article of Exceptional Authority on a Vital Topic.

BY JUDGE WILLIAM E. CHURCH.

BY a recent decision of the Supreme Court of the state of Illinois in a case which came before it on an appeal of some Catholic parents of school children, from a judgment of the Circuit Court of Scott County, two propositions were laid down and established as the law of this state.

First: That the reading from the Bible, as a part of the daily opening exercises of the school, of certain passages selected by the teacher,—not otherwise described or identified—the repeating in concert of the Lord's Prayer and the singing of a sacred hymn violated the provision of section 3, article II of the constitution of the state, usually called the "Bill of Rights," which declares that "The free exercise and enjoyment of religious profession and worship, without discrimination, shall be forever guaranteed. . . . No person shall be required to attend or support any minister or place of worship against his consent nor shall any preference be given by law to any religious denomination or mode of worship."

THE BIBLE A SECTARIAN BOOK.

In the case before the court it did not appear that any further participation in these exercises was required of complainants' children than that during the singing of the hymn they should stand with the rest and that during the reading and prayer they should rise in their seats, with the others, fold their hands and bow their heads. It was held by the court that the exercises described were religious worship and constituted the school room a "place of worship" within the meaning of the prohibitory clause of the constitution.

Second: That the reading of passages selected from the Bible as above described constituted a violation of section 3 of article VIII of the constitution which declares that "neither the General Assembly nor any county, city, town, township, school district or other public corporation shall ever make any appropriation or pay from a public fund whatever, any thing in aid of any church or sectarian purpose."

Upon this branch of the case it was held by the court that considering that there is much of the Bible which cannot be regarded as sectarian, yet that no satisfactory test can be applied by which to distinguish the sectarian portions from those which are unsectarian; wherefore it must be declared that the Bible in its entirety is a sectarian book and as such, without discrimination as to various versions, must be excluded altogether from use in the public schools.

SOME SPECIFIC CASES.

The opinion of the court, written by Justice Frank Dunn, is long, and cites and discusses many authorities from other states, admitting that most of them reach conclusions adverse to those reached by the Illinois court but attributing this fact, to some extent, to differences in the languages of their respective constitutions, which, in my opinion, are not of a character to justify the discrimination.

Two of the justices—Cartwright and Hand—joined in an extended and religious dissenting opinion, in the course of which they declare that the majority of the court have not found, and cannot find, a single authority in support of their opinion; that the judgment is in conflict with

the opinions of every court of last resort in the United States which has spoken upon the subject and is inconsistent with and contrary to the principles laid down by the Supreme Court of Illinois in several previous cases.

Most courts—among them the Supreme Court of the United States—hold that the Bible is not a sectarian book. The courts of Wisconsin and Nebraska alone hold that it is not wholly sectarian and that there is no reason for excluding the reading of non-sectarian passages.

DO NOT VIOLATE CONSTITUTION.

None of them hold that exercises of the church described violate the usual constitutional guaranty of freedom of worship. Prominent among the earlier cases in this state are the following:

In one case it was held that the use of the schoolhouse under the permission of the school board, by various church organizations, for stated meetings for religious worship at times when the house was not occupied for school purposes violated neither of the constitutional provisions above quoted.

As to the first of which it was held that the thing contemplated was "a prohibition upon the legislature to pass any law by which a person should be compelled, without his consent, to contribute to the support of any ministry or place of worship."

In McCormick vs. Burt, 95 Illinois, 263, it was held that school directors acting in good faith are not liable in damages for enforcing by expulsion a rule requiring all pupils to lay aside their books and remain quiet during opening exercises consisting in the reading of a chapter from the Bible, and that the rule was a reasonable one.

In North vs. Trustees of the University of Illinois, 137 Illinois, 296, it was held that the constitution was not violated by a rule of the trustees requiring the attendance of pupils at daily religious exercises in the chapel, unless excused for good cause—such exercises being substantially identical with those complained of in the Scott County case.

THE COOK COUNTY POOR FARM.

Until the Scott County case was decided, the foregoing were, I think, all the cases in Illinois in which these questions were chiefly raised, but since that case it has been held by the court in an opinion written by the same judge, that it was not a violation of the constitution for a county board to grant permission to a Catholic bishop to erect on the ground of the county poor farm at Oak Forest a permanent chapel 138x66 feet in size, for the sole and exclusive use of the Catholic Church, for holding various religious exercises according to the forms and under the direction of that church; the title to the building to rest in the county but the church to have the use of it and of the ground free. Richwald vs. County Board, 258 Illinois, p. 44.

Some incidental history will be instructive and illuminating.

Illinois has had three constitutions—one adopted in 1818, one in 1848 and the present one in 1870.

The first two contained provisions relating to freedom of worship, which, for the purposes of this discussion, may be regarded as substantially similar to those of the constitution of 1870.

Neither of these earlier constitutions, however, contained the provisions of the later one forbidding the appropriation of public money for sectarian purposes.

During all this time—sixty years under the earlier constitutions and forty years under the present one—so far as I can ascertain, the practice of opening the daily sessions of the public schools with simple exercises, such as are above described, has been generally if not universally followed under the general supervision of the local school boards, and never has been successfully challenged as a violation of the constitution in any respect until the Scott County case.

EFFECT OF THE SCOTT COUNTY DECISION.

The daily sessions of the constitutional committee of 1870 were opened by prayer, those prayers were regularly printed as a part of the daily proceedings, and the officiating clergymen were paid out of the public funds by vote of the committee, a stated sum for their services. A proposition to add to article VIII a section forbidding the legislative committee to pass any law excluding the Bible from the schools was very extensively debated and was finally, without action, referred to the Committee on Education, where it was buried, but the course of the debate showed two things:

On the part of the advocates of the provision, a solicitude lest some future legislature might be induced to pass an act excluding the Bible from the schools.

On the part of its opponents, the reply that such a fear was groundless; that the proposition to add such a section was unfair as containing an implication that there was some purpose to exclude the Bible, when no such purpose existed and to raise an issue where none existed; that the insertion of such a clause might arouse factional opposition when the constitution was presented to the people for adoption and possibly imperil the whole instrument and that it was better to make no mention of the subject in the constitution, but to leave it where it had always been, with the local school boards.

But the most significant fact is that throughout the whole debate no suggestion or intimation was made by any one, that as the constitution was framed, the Bible was effectually excluded from the schools, nor was any such interpretation ever given to it until the decision in the Scott County case in 1910—in other words, that decision overthrew a contemporaneous interpretation to the contrary and a general public acquiescence therein from the foundation of the state.

SOME CONCLUSIONS.

My own study of the subject has led me to the following conclusions:

That the employment of the exercises described, as a part of the daily proceedings at the opening of the sessions of the public schools, is not a violation of the constitutional guaranty of freedom of worship; that that guaranty was never intended to apply to such incidents, especially where no pupil was compelled to participate actively therein, but was an expression of the determination of the people of this state, as of most of the other states, to abolish that governmental supervision and control of public worship which drove the Pilgrim Fathers to New England, and which they immediately (Continued on page 17.)

Up From Tiberias to Tabor

A Modern Version of the New Testament Story, "Down from Jerusalem to Jericho."

BY HERBERT L. WILLETT, JR.

Some weeks ago there appeared in the Associated Press dispatches the account of a robbery and shooting near Tiberias, the victims being members of the faculty of the Syrian Protestant College at Beirut. We were at that time concerned as to whether Mr. Willett might have been in the party, as no names were given in the dispatches, and he had spoken of a plan to make a vacation trip south from Beirut. The present article tells the story of the occurrence. It is an interesting side light on the conditions prevalent in lands under Turkish rule.—EDITOR.

DURING the spring vacation which covered the period of the Latin and Greek Easters, a party of our staffites set out for a trip through Galilee; they took the boat from Beirut to Haifa, and then by donkey and carriage made their way to the Sea of Galilee.

From Tiberias they set out on foot for a visit to Mount Tabor and Nazareth on their way south to Jerusalem. Two of the men, photographic enthusiasts, started out early in the afternoon to get some sunset effects from the hills overlooking the Sea of Galilee, while the others, seven in number, waited for the shadows of the evening to diminish somewhat the heat for which Tiberias is infamous. (Herod could not have chosen a spot in which to express warmer admiration for his emperor.)

A MISADVENTURE.

About five o'clock the pilgrims set out on their moonlight walk, expecting to reach Tabor in four or five hours. They did not know the road; Arabic was the least of their possessions; and they were unarmed. But strong in the belief that a party of teachers should be safe anywhere, they mounted the slopes overhanging the city, and sought to make their way southwest to the dome-shaped mountains plainly visible in the distance. Direct paths have not been properly arranged for eager travelers, and so from time to time stops to make somewhat labored inquiries where necessary. The Bedawi of the region are not noted for their social instincts, and upon occasion the party was met with insolent or sullen silence from shepherds or farmers, while once those men, mounted and heavily armed, forced the explorers to turn at right angles from their course and strike through a field which seemed to be limitless.

SHEPHERDS WANT "FLEECE."

This misadventure led them behind a small hill which hid from them their destination, and so, after a few efforts to find a path, they approached three shepherds watching their flocks under the rising moon. A civil question was answered by stares; a second by inarticulate grunts, while the natives took stock of the party. Finally one of the men, a negro, offered to conduct them to Tabor for a certain backsheesh, and his aid was eagerly accepted. But when the group started on their way, they noticed that the other two men, armed with revolvers and rifles, were following. Knowing that even if safety did not make it wiser for them to have but one guide, saving of expense did, one of the teachers motioned for the two to go back, and spoke to the authorized guide. He turned to speak to his companions while the party moved on and all seemed to have been arranged when a gun was pointed at the leader and backsheesh was demanded in immediate payment.

A short parley followed, in which the party made it plain that only upon arrival at Tabor would they pay, and, to give force to their refusal, they again started forward. Hardly had they gone twenty paces, however, when a shot rang out, followed quickly by two others, and Scheaner, one of the group, fell just as he was calling to his companions, "Drop; they're going to shoot!" In the excitement which followed the shepherds approached the group with leveled revolvers, and demanded their money. Scheaner was lying on the ground, and beside him fell Brown, pretending to have been wounded. Wilson hid behind a comrade long enough to secrete his gold in his shoes; but Agne, the leader, with a pistol at his head, emptied his pockets and produced two bishliks, all the change he had kept out of the purse stowed away in his helmet. Billmay, seeing this small prize accepted, produced his coppers without hesitation, but Utidjian had given all his money to the treasurer of the party, and fearing that his life would pay for his inability to add to the booty, called out in agonized tones, "For God's sake, Agne, lend me a bishlik!"

ROBBERS GROW BOLDER.

So far the demands had been fairly restrained, for the robbers evidently feared the presence of arms, but now they became bolder. One man's kodak was snatched from him; another was forced to give up his coat. Agne was again approached, and this time disclosed the hiding place of the party funds. Scheaner, who could not move, was brutally kicked and struck with a rifle, while Brown found it necessary to produce a few of his coins, no longer the copper ones, as gold was now demanded.

The whole affair took but a few moments, and even shorter was the time necessary for the thieves to disappear. The wounded man was first attended to, and the bullet hole was found in his back and bandaged, before they attempted to carry him back to Tiberias. When they lifted him, however, and started to walk, even with an improvised stretcher to lay him on, the pain of moving was too severe for him, and they had to lay him down again. He kept repeating his fear that he could not live, and with that cry in their ears, the men planned how to get the nearest aid. Two retraced their steps; two pushed on as best they could to Tabor; while the third pair stayed with Scheaner. All night they talked to him, trying to keep up his courage, and nearly froze because they were detained by force. The other had to give him their coats. A native woman from a village nearby brought a bowl of milk for him to drink, but nobody else came near.

RESCUE FOR THE WOUNDED.

The two who went to Tabor finally reached the monastery only to be re-

fused help on the ground of danger in going out at night, and when they tried to go back to those waiting for them two reached Tiberias and soon stirred the town to action. Animals were loaded with surgical instruments, clothes and food, and Doctor Torrence, of the mission hospital, along with another doctor and some Turkish soldiers, hurried to the place of the robbery. Their difficulty in carrying Scheaner back I need not describe. Twenty-two hours after the accident the bullet, a slug the size of the end of a man's little finger, was extracted. It had shattered the shoulder bone and one rib, and stopped less than half an inch from the heart.

UNUSUAL OFFICIAL ACTIVITY.

President Bliss of the college, Ambassador Margenthem, Earl Bryce, and the British Consul-General were all close to Tiberias at the time and as a result the Turkish officials outdid themselves in tracking down the thieves. All the soldiers obtainable were sent out to scour the country; whole villages were questioned; the woman who had given Scheaner milk was beaten on the suspicion that she had been kind only to turn suspicion from her husband and that she could tell who the offenders really were. One shepherd who refused to answer the questions of a soldier was shot and died shortly afterward. Never had such a hue and cry been raised, though robbing in the vicinity is fairly frequent.

Finally two men were brought into Tiberias, and all the officials present sat as a jury. But instead of having the staffmen identify the prisoners, the latter were forced to identify their victims, telling from which man they had taken various articles, and finally they confessed the hiding place of much of the booty. Under a stone near the scene of the robbery some money was found, and in a pool nearby two kodaks, their lenses broken and bellows torn out. Evidently they had been thought to be the hiding places of gold.

NEGRO NOT FOUND.

The negro, presumably the leader of the party, was not found, though he is a well-known character in the region. Interest died down after the visitors left; backsheesh was evidently set at work, and now it is believed that the matter will never be pushed any further. Scheaner has come back to Beirut and is recovering rapidly, but his chances of claiming damages from the government are small. It was only good fortune that restored any of the property, because there is little doubt that, except for the presence of the ambassador, no steps would have been taken to arrest the robbers. But we have learned not to travel unarmed, and the shops which sell revolvers have done good business since Easter.

Beirut, June 5.

An Old Minister in a Hard Field

Recording the Home Missionary Experiences of Rev. Dr. Jeremiah.

BY WILLIAM E. BARTON.

ONCE upon a time there was a minister, whose name was Rev. Dr. Jeremiah, who, after having had a conspicuous pastorate in a large city, spent his last days as a home missionary far out upon the frontier. It is one of the most tragic stories in all the annals of the ministry.

This man Jeremiah was of a good family, he had an excellent education and considerable business ability. There were ways enough in which he could have earned a living, and he never had wanted to enter the ministry, but he began preaching while still a very young man, preached first in a little village, afterward accepted a call to a large city, and late in life became a home missionary.

After the death of Governor Gedaliah, who had been his principal supporter, and some service as pastoral supply in Bethlehem, where he preached in the Chimham Hotel, he accepted a call to a struggling work among some pioneers far out upon the frontier.

HE DID NOT WANT TO GO.

He did not want to accept the call. Jeremiah never did anything that he wanted to do. It was never given him to mingle joy with duty. The hard tasks of the ministry came to him one after another in unending succession. He had some feeling that a man who had lived to be as old as he, ought not to be expected to go so far from home and to take up so difficult a work. He wanted to live and die in his own state, as near as possible to his home city and to the place of his birth, but the only field that offered itself was the frontier field in Egypt, where a colony of his people had gone and where others of his acquaintance were going.

Jeremiah declined the first call, but they brought pressure to bear upon him and he accepted reluctantly. They almost forced him to accept. He had hardly any choice in the matter, so we find the record of his call and final acceptance and one or two fragments of his sermons preached on this home missionary field.

WHAT DID THEY WANT OF A MINISTER?

Now, it is painfully evident in the records that have come down to us that these immigrants for the most part left their religion behind them. It is hard to see what they wanted of a minister anyway, considering how little religion they had. Jeremiah did not have a single church. He had to travel from Migdol, where he preached in the morning, to Tahpanhes, where he preached at night, and now and then he got in a service at Noph and made a good many pastoral visits out in the country in the neighborhood of Pathros. The Year Book of 586 B. C. has his name opposite four separate stations, and the list will be found in Jeremiah 44:1. It doubtless was hard work journeying from one of these fields to another, but that was not the worst of it. The hardest part of it was that hardly anybody came to church. It must be remembered that Jeremiah was a man of ability and education, a man who had had a pastorate in a large city, a man in every way greater than a little frontier community had any right or reason to expect. They ought to have considered themselves exceedingly fortunate to have had such a minister as the Rev. Dr. Jeremiah, but they did not. They said he was

a poor old fogey, a back number, and very few of them cared for his sermons.

We have one incident in the experience of Dr. Jeremiah. Some little time after his acceptance of the call to this Egyptian pastorate there appears to have been a picnic in the vicinity of Tahpanhes. They were building a palace there for the Egyptian king, and the Jews who were scattered in several nearby towns decided to hold a gathering in that vicinity and renew old acquaintance and look at the wonders of the new palace. They did not expect to be admitted and were not admitted to the interior of the structure, but the building, which was larger than any they had ever seen, was an attractive feature of the day and helped the excursion committee to round up a good crowd.

THEY PROSPERED.

A good many Jews had been settling in Egypt during these troublous times, and some of them were already established in business and prospering nicely. Some of them had garages of their own, and on the day of the picnic cranked up their camels and honked over the road to Tahpanhes, while their humbler neighbors riding on Egyptian donkeys came in that less ostentatious but more comfortable fashion.

I wish I knew how Jeremiah got there. Some people suppose that a home missionary minister can never have money enough laid away to ride first class, and I have no reason to suppose that at this time any of Pharaoh's railroads were giving half rates to the clergy, but I somehow have it in my mind that Jeremiah did not walk. I hardly think he was rich enough to afford a camel, and having ridden a camel myself in Egypt I rather hope he did not, but I can see him in my mind's eye mounted on a fleet little Egyptian donkey with a swarthy little son of the desert running behind to keep the animal going. I imagine that Jeremiah went to the picnic on a donkey, and it is the safest and altogether the most pleasant way to travel in Egypt unless one has a boat and can take his journey on the Nile.

I can imagine some of these well-to-do Jews who had established themselves in some one of the four towns where Jeremiah preached, and who had begun to do a prosperous business in second-hand clothing, honking past him on their camels and leaving him in the dust, but Jeremiah got there just the same.

HE HAD NO UNION CARD.

Now after the luncheon, as the people sat around among the dinner baskets, they were interested in seeing the old prophet climbing up the scaffold and going around among the workmen, and they wondered that the old man had the nerve to do it, but Jeremiah moved around unimpeded, no foreman asked him if he had a union card, nobody hindered him or told him to get out of the way. Jeremiah had given an extra piaster to his donkey boy and with his assistance carried several large stones up to an elevation near the entrance of the palace and the Jews all gathered around on that side of the building to see what he was going to do. Jeremiah took the stones and deposited them in the brick work where all the Jews could see just what he was doing. Evidently they built up a wall outside of the structure in regular courses and filled in the interior with such stones as they chanced

to have. He dropped the stones he had gathered into the building inside the outer and regularly laid courses, and the Jews wondered whether they were bombs, but they were not. Jeremiah said, "There is nothing the matter with these stones; they are good, honest stones, but for the purpose of my illustration they might be something else. The point is that the Egyptians are not putting them in here, I am putting them in myself and they will be covered up by the other masonry and last as long as the rest of it. I am no member of the I. W. W. and I am not committed to any act of sabotage but you can see how it would be possible to hide defective stone in here where sometimes its weakness might seriously affect the stability of the building. Now, as a matter of fact that is what is happening in Egypt. You yourselves are an illustration of it. You are essentially a foreign element deposited in the life of Egypt and no organic part of its national life, and Egypt has included in itself a good deal of just such material with no motive to fight for it in time of war and no sympathy with it in its system of government. This is an inherent weakness in the life of Egypt and when the time comes, as it surely will come, that Egypt is in conflict with Babylon, Egypt will get the worst of it for it has no inherent national unity. Then all you Jews who deserted your duty and came down here and invested your money on the assumption that Egypt is a safe, financial proposition will find you have risked your money on a losing bet. The conflict is inevitable and Egypt is sure to get the worst of it and you will suffer with it, whereas if you had stayed in Judah as I told you to and had preserved the pure faith there, you might have suffered some temporary financial disadvantage, but in the end it would have been better for you and you would have had the joy of handing down a legacy of a pure religion to the children who are to follow you. You have lost your religion for the sake of your pocket-books and in the end your pocket-book will suffer also."

GLOOM IN THE PICNIC.

This is the substance of the sermon which Jeremiah preached from the top of the balustrade in front of the new palace at Tahpanhes and it threw something of a gloom over the Jewish picnic there in progress, but the Jews said Jeremiah was an old fogey and a back number and that it would be foolish for anyone to mind him, so on the whole the day was passed pleasantly and late in the afternoon the picnic broke up and the people scattered back to the towns from which they came.

It happened very much as Jeremiah said. Egypt was a long country, strung along the Nile and had a hard enough time unifying itself, and the people who migrated thither from colder climates did not prove a wholly stable part of the population.

And yet I should like to take this opportunity of speaking a good word for those of the Jews who remained faithful. There must have been a good many of them. To them and their successors we owe two very important facts in the life of the Christian church. The first is the Septuagint version of the Bible. The conquest of Alexander the Great included Egypt and brought with it the Greek lan-

guage and the essential elements of Greek culture. The Jews who were living in Egypt forgot their Aramaic Hebrew and if they read at all they had to read in Greek. For their sake the first translation of the Bible was made from Hebrew into Greek and it is one of the noblest monuments of the Jewish religion. That was the version which Jesus and his disciples used and its influence not only on the Jewish church but on early Christianity is larger than I will now stop to tell.

SOME BENEFITS.

The other thing is the schools of learning which the Jews began to establish in Egypt. Through these they came into such contact with the philosophy of their time that the method of their approach to religious truth was considerably devel-

oped. The opening verses in the fourth gospel show something of the influence of the Alexandrian school of thought and a large number of the early church fathers of influence did their work in the schools of Egypt. It is not at all certain that Augustine would ever have written his immortal confession of his treatise on the city of God if there had been no Jews in Egypt in the time of Jeremiah.

Not only so, but the flight of Joseph and Mary into Egypt at the time of the birth of Jesus was doubtless an easier achievement because large numbers of Jews were already there, some of them representing continuous lines of descent from the time of the exile.

So we must not fail to note that while Jeremiah was right on the general proposition it would be a great mistake to as-

sume that everybody who went down to Egypt left his religion behind him.

APPROACHING THE END.

Of some of them just that thing has been told by Jeremiah himself. Do you remember the time when the men decided that religion did not pay and the women went over to Christian Science, a new religion which they thought just too cute for anything? I shall have to tell you about it in the next chapter of this truthful narrative, and that will end the story.

But sometimes when I think of Jeremiah, I feel sorry that so great and good and able and scholarly a minister as he should have been turned out into a home missionary field in his old age; and I should be more sorry if such a thing could happen in these more enlightened days.

The Missouri Idea

How the "Show Me" State is Settling Down to Business in Church Administration.

BY ALVA W. TAYLOR.

THE "Missouri Idea" stands for church conservation, efficiency, closer coöperation and a new era in home missions. The Missouri churches recently held at Moberly the greatest state convention of recent years and many were willing to call it the greatest in the history of the state. So experienced a convention attendant as the beloved A. McLean volunteered the testimony that he had never attended its superior and that he thought more practical things were done at Moberly than at any convention in the history of his experience.



Rev. G. A. Campbell
of Hannibal, Mo.,
elected president of
Missouri Convention.

Every theme was a practical theme. It was not a convention revival meeting, nor a mere round-up of the saints, but a business meeting of the churches. The attendance was good though it has been better. The gratifying thing was that no one seemed inclined to judge the worth of the convention by the numbers present. There were some good speeches but no one talked much about oratory or sermons or eloquence. The customary comparisons between the merits of the respective logicians and rhetoricians and defenders of the faith were not heard about the convention lobbies.

SOLID SUNDAY-SCHOOL SESSION.

The Sunday-school session was not a boom nor a rally nor was a word said throughout it about booms or rallies; it was devoted solidly to efficiency and to reports from the men who are overseeing Sunday-school progress in the state. The C. W. B. M. session was the same business-like meeting we have grown accustomed to, with just enough exhortation to add saucy to the solid meat of reports, the discussion of methods and the business of the day.

Social service and the rural church were given a full session of their own. That was something new under the sun but a commission of six had put in a

solid year of conscientious work in studying the situation and presented their findings with no overplus of rhetoric and without any sobs or tearful warnings. It is needless to say their reports were received as light upon a new day in religious work by all save just enough of a minority to keep the fires burning.

Instead of the usual series of short speeches for each college with a "rah" and a "boom" for your favorite, there was a studied report upon educational conditions as represented in the schools. Some serious things were proposed and some put into working order, while others were left to run the gauntlet of more serious consideration at the hands of the state board. The sessions will be strictly limited to two and one-half hours next year.

A definite program of legislation was proposed for the Christian citizenship of the state. The convention got squarely behind temperance legislation without a quibble being raised as to their right, ecclesiastical, representative, delegated or otherwise. Christian union was talked squarely both from our own and the viewpoint of others, and we all listened to the other fellow without hint of "making him take it back" or even raising the issue with him—we listened as we would like to be listened unto.

SUBTRACTING SIX HUNDRED CHURCHES.

One of the most interesting things was to see the calm with which the Missouri saints saw some six or seven hundred churches subtracted from their statistical report. There was no declaiming over numbers nor desire to save reputation by refusing to admit the facts. Little was said, in the whole convention, about planting new churches; the fact was clearly recognized that Missouri has too many churches already and that it is more to the honor of the Master to work for unity and coöperation among the religious interests than to go on duplicating an already overdone churching. The missionary interest was one of conservatism and nurture. There was little talk about "the sects" and much about "the kingdom."

The "Missouri Idea" is responsible for this transition from a convention rally to a business convention. In the former days a good man was given the task of working with and for the supposed 1,600 churches in the state. He did the best

he could, but he never could know that there were not more than 1,000 churches instead of 1,600. His business was to plant churches and to nurture as many as his time permitted. He was expected to get as many offerings as possible for state missions in the hope that somehow or other the wider missionary interests would be thought of and that the churches would remain loyal to Missouri enterprises anyhow.

FIVE SUPERINTENDENTS IN SERVICE.

Today we have five superintendents, each with a definitely limited territory, each with a definite program that includes all missionary and church interests, and each with more to do than to plant churches and straighten out difficulties. These men have found several hundred "dead" congregations and they know where every living congregation is, whether it has a preacher or not, how many members are on its roll, what its financial record is and whether or not it has a Sunday-school and is missionary in spirit and in deed. They have attended all the county conventions, organized efficiency campaigns, given impetus to the "every-member canvass," connected up preachers and churches, held Sunday-school institutes, and promoted in every church every interest of the brotherhood. These district leaders are not "evangelists"; they are "superintendents," and Missouri Disciples do not fear them nor grow pale over any specters of ecclesiasticism nor have any cold chills at the suggestion that they may fail to call scriptural things by scriptural names. They are good men who carry their Bibles with them and obey all the commandments and fulfill the apostolic function of caring for the churches without exercising any authority over them more than unremitting toil on their behalf wins for their labor of love.

UNITY AMONG OUR OWN CHURCHES.

In many of the counties a closer supervision is being established through county conventions and even county superintendents who visit every church in the county and promote every enterprise of the kingdom, including coöperation between the local congregations, teaching them that they are not many, but one body, and that congregational coöperation well befits brotherly love.

THE CHRISTIAN CENTURY

EDITORIAL

EXCUSABLE PRIDE.

ONE'S clannish pride could not quite be suppressed at a teacher-training conference held last week in connection with the International Sunday-school Convention in Chicago. Fundamental questions were being discussed. They were raised by a committee report prepared and read by Prof. Walter S. Athearn, of Drake University, which advocated a revision of the teacher-training standards and the projection of teacher-training upon much more pedagogical and ideal levels.

Professor Athearn's proposals were criticized on the ground that they were "too stiff," that they assumed more intelligence on the part of the students than the students actually possessed—a criticism that finally found its epitome in the maxim about keeping the cookies on the lower shelf.

In the discussion it was noticeable that every Disciple speaker stood for the higher ideals of teacher-training, and against the incompetent and defective present system. Secretary Robert M. Hopkins, Dr. R. P. Shepherd, Mr. Garry L. Cook and Mr. E. W. Thornton spoke, and all spoke on the side of progress, on the side of higher standards, on the side of real training as against mere playing at training teachers.

It was heartening to hear these men answer the whining complaints of a certain type of field worker and publishing agent. The teacher-training movement is the most significant thing in the modern Church. It will be rescued from what Dr. H. M. Hamill called "fakirism" and commercialism and child's play, and it feels mighty good to know that Disciple Sunday-school men are in the front of the rescuing party.

THE MYSTERY OF LIFE.

D. R. WILLIAM HAYES WARD is publishing in *The Independent* a series of strong articles entitled "What I Believe, and Why." They show not only that fine sense of journalistic penetration which is characteristic of Doctor Ward, but a surprising familiarity—even to those who know of his erudition—with scientific and philosophical hypotheses. In the eighth of these papers Doctor Ward treats of "The Mystery of Life." He says:

"If the powers of life are so utterly different from and superior to those of inorganic matter, one is forced to ask how dead matter came to get life. Physical forces can give us a diamond, a mud-bank or a star; vital forces can give us a lichen, an oak, a star-fish and a man. Physical forces began to act we do not know how many myriads of eons ago; whether with the origin of the nebulous swarm out of which our solar system started, or how much farther back in the first of the possible succession of repeated cosmic evolutions under which worlds exist. We only know that as long as there has been matter in any form its material laws have been in force. But vital force had a beginning in a vastly later time, after the deposition of the Archean rocks and the quieting down of the boiling oceans. How happened it that this new sort of force was added to the old?

"We cannot see that there was any tendency in the chemical forces themselves to develop into vital forces. Thus far chemists have been utterly unable to persuade chemism to blossom into life. Every possible way that ingenuity could devise has been tried in vain. I cannot deny that it may be achieved, but thus far the strong evidence is against it."

After speaking of the marvel of organic life he proceeds:

"Ordinary chemical and mechanical processes cannot explain all this. They can do their part as long as life is present to direct them, but when life ends, although the plant or animal remains the same, the ordinary chemical and mechanical reactions assert themselves, and what was evolved under life is dissolved and decays. All the time there is an end in view, a new organism to be created, just as truly anticipated and worked for as when a man makes a mallet or builds a house.

Nothing less does the egg do when it makes a chicken, or the blood when it repairs a broken bone. I say as Prof. Anton Kerner has said before, that this is no operation of ordinary chemistry, that it works only so long as the molecules of protoplasm are swayed by what we call the vital principle, but as soon as that is lost the same protoplasm can do nothing but fall under the forces of common chemical action. There are, so far as I see, only two possible theories for the origination and development of vegetable and animal life on the earth, one by the undirected, accidental attractions and repulsions somehow possessed by the ultimate electrons of matter, and the other by the purposed guidance and direction of a superior, self-existent Intelligence. To my mind the latter seems the more reasonable and likely."

STARVE THE FLIES.

NOW is the time to prevent swarms of flies in midsummer. It is well to swat them, but better to screen them, and still better to starve them. These are the three remedies, swat, screen, starve. Dr. Leonard K. Hirshberg in a popular article, says:

"Epidemics of typhoid, dysentery and those other pests in military encampments have been so conclusively shown to be due to flies that the Japanese sanitarians in the Russian-Japanese war were able to maintain their immense field forces free of these troubles by directing efforts specifically against the fly. A courier of the plague, indeed. Yet many people say, 'Merely a harmless insect.'

"Every fly is the harbinger of disease and possible death. Flies will crowd each other for food and for breeding places. The garbage cans, open gutters, decaying fruits and vegetables, exposed market edibles, the mosses, ferns and decaying leaves upon the eaves of your roofs, all of these, as well as green groceries, butcher shops, thatched shingles, and all exposed liquids and foods, will be quickly seized upon by the plague of flies that will have already been born before April has waned.

"There is but one chance of obviating the danger and preventing the appearance of these multitudes of microbe-bearing demons. The sole means left to avoid this prospective danger is to start now at once to combat the threatened avalanche. Let every boy and girl, man and woman, resolve instanter to destroy once for all each and every fly that is now encountered. Annihilate them the moment they are seen. Do it now. Begin at once."

THE "DAY OF REST" AND HUMAN EFFICIENCY.

THE refreshing influence of the weekly "day of rest" on a person subjected to the strenuous routine of a busy life is a feature which he himself can duly appreciate in the effects on his "feelings" and "spirits." The efficiency of the working man, the length of the working-day, the interjection of pauses for rest in the schedule of labor for persons of different ages and stations in life—questions of this sort are constantly arising for solution on a scientific basis. Not only in the field of manual labor, but also in the case of the school child, the office boy, the factory girl, the banker and the merchant, efficiency is the keynote of the times. Fatigue is the enemy of efficiency; and to detect and compensate for or overcome it, is the duty of those concerned with the promotion of human welfare.

In view of this says the Journal of the American Medical Association it is of more than passing interest, to know that Doctor Martin and some of his associates in the Laboratory of Physiology at the Harvard Medical School, have been making a careful study of the whole question of fatigue and efficiency from a physiological standpoint. A long series of experiments have been made on first-year medical students who were following a regular routine of school work during



six days of each week. The routine was interrupted weekly by the Sunday recess, an interval occupied variously by the students, but in no case in precisely the manner of the week days. The daily observations made on these persons during several weeks show that at the beginning of the week the nerve reaction tends to be high, that from then until the end of the week there is a fairly continuous decline, and that following the interruption of the routine by the intervention of Sunday, it returns to the original high point.

The decline is interpreted as a cumulative result of general fatigue incident to routine. What is even more significant however, is the added fact that a pronounced break in the routine—such as the "day of rest" occasions—may bring about a return of sensitiveness to a high point or, in other words, it restores the nervous tone. Studies continued in this direction should lead to some useful conclusions regarding the maximum of work, with respect to both its duration and type, that should determine the conditions under which the organism of man may be maintained without depletion.

BETTER THAN FLOWERS AT THE FUNERAL.

PROFESSIONAL leaders not infrequently are accorded credit for the achievements of church or school or reform movement, when the greater credit is really due to some patient, generous, loyal layman of the ranks. Drake University's board of trustees, rejoicing in the achievements of the past year, at the recent commencement season passed a resolution appreciatively setting forth the indebtedness of the university to Mr. J. B. Burton, a business man of Kellogg, Iowa, who for many years has given a quality of support to the school which has been the admiration and inspiration of alumni and Disciple churchmen of Iowa. Not by any means disregarding their great debt to President Bell, the trustees insisted upon recognizing the services of Mr. Burton which they did in words as manifestly sincere as they are delicately chosen. This is what the Board said:

Whereas, there is a type of service that merits large praise and yet always disclaims credit, and,

Whereas, among us a godly man of marked business ability and of competent personal credit in the eyes of all the community, has labored through the years, and

Whereas, without reflection upon the services and sacrifices of others, we feel that this man in his quiet, efficient way has been peculiarly our rock of defense, and

Whereas, we realize that few of even Drake's most loyal friends would have so consecrated their means to meet emergencies, so freely assumed personal obligations to maintain the institution's unblemished credit and so constantly labored in season and out of season to advance the cause of Christian education, and,

Whereas, as a Board, we believe that love for the living is more precious than flowers for the dead and deserved praise for men in the ranks better than eulogies for the fallen, therefore be it

Resolved, that the heartfelt thanks of this Board, with our every wish for heaven's sweetest good will, be extended to the unassuming, bravely patient, tirelessly faithful treasurer of Drake University—Mr. John B. Burton.

For years this good man has given himself, his money, his financial credit to Drake University. Through many dark days and long periods of gloom his support has not faltered. In the hour of the university's triumph these words must taste sweet to his heart.

What layman in the ranks working patiently, and too often unregarded, at the seemingly slow-moving enterprises of Church and Kingdom will not be heartened by this appreciative resolution given to Mr. Burton?

MR. LORIMER'S RELIGION.

SINCE the failure of Mr. Lorimer's bank, the following recent statement of his religion will be of interest: "For more than fifteen years I have read every book on the subject of controversial theology that I could get. I felt, at last, that the only thing for me to do was to become a Catholic because of my honest convictions. I have traveled over the

same route that many others have gone. I did not want to join the Catholic Church, but I felt compelled to investigate, and the deeper my research the more settled my convictions became. So I am a Catholic in spite of myself.

"I became convinced that when one starts out to find truth in religion one will come at last to the Catholic Church, no matter how strong one's prejudices may be.

"Year after year I read all the books I could get. I studied the life of Cardinal Newman. I devoured his 'Apologia,' and I found out how he struggled for two years after he left the Church of England before he finally did the thing he hoped not to do and became a Catholic. I read of the conversion of Cardinal Manning and many others. And then, of course, I had the example always before my eyes of my wife and children, who were Catholics and attended strictly to their religious duties.

"Recently I have seen upon the billboards pictures calling upon men and women to take their children to church. Catholics need no such appeal. They always go to church as a part of their religious duty in which they cannot fail. I found my admiration growing and my conviction strengthening until at last I, too, had to do the thing for conscience sake that I had struggled against doing, to do the thing I have just done.

"I do not know that I am any better now than I have been. I just feel that I am touching back to apostolic times as a member of the same church that Christ founded and to which he would send his Spirit so as to guide it into all truth."

We hope Mr. Lorimer's religion will be a comfort to him and to his depositors.

THE SACRAMENT OF TIME.

AT FIRST glance it seems meaningless to employ these words in such a league. A sacrament is something very holy. It is the "outward sign of an invisible grace," and has to do with the adorations and reverences of life. But the more deeply we think of it the more accurate the union of the terms appears to be. What can be more sacred than the gift of time? It is God's great talent entrusted to us all, and each must use it as a divine responsibility.

It is just because time is so common that we forget how sacred it is. Only when we come to the supreme moments and the pressing emergencies of life do we realize how precious an hour is. Only when we reckon up what is sometimes gained and lost in a moment are we conscious of the fact that time is truly sacramental.

We often say that time is money; but this touches only the margin of the matter. It is something more than money. It is divine opportunity; it is sacred privilege; it is sacramental test and grace. When we stand in the presence of our time in this mood we are lifted to a new level of joy and we are renewed by the sense of our dignity in being made laborers with God.

THE TRUE NEED.

"We know the path wherein our feet should press;
Across our hearts are written the decrees;
Yet now, O Lord, be merciful to bless,
With more than these.

Grant us the will to fashion as we feel.
Grant us the strength to labor as we know;
Grant us the purpose ribbed with steel
To strike the blow.

Knowledge we ask not—knowledge thou hast sent;
But, Lord, the will—there lies our bitter need;
Give us to build above the deep intent,
The deed, the deed."

—The Spectator.

Of Human Interest

Dr. van Dyke on Grenfell's Work.

"I regard the work that Dr. Grenfell is doing in Labrador as one of the most simple, direct and vital applications of the gospel of Christ to human needs that modern times have seen. He has gone out into that wild country as a man seeking for hidden treasure; not the treasure of gold mines and diamond fields, but treasure of an opportunity to serve humanity and to make known the fulness of the salvation which Christ brings to man's body, mind and heart. He has discovered among the people who live on those desolate shores of the northern sea and among the fishermen who ply their perilous work up there a wonderful chance to do good. They had been living for many years, not only without churches or preachers, but also without a physician to care for them when they were sick or wounded, and without a firm friend and counsellor to save them from the consequences of their own ignorance and from the rapacity of evil men who ministered to their vices, preyed upon their simplicity, and kept them (through a false system of trade) in a state of debt which amounted almost to slavery. For fourteen years Dr. Grenfell has thrown himself into the work of helping these people in Christ's name and in Christ's way. He has healed the sick, clothed the naked, delivered the captive, and taught the people of his thousand-mile parish to understand the love of God through the love of man. He has built four hospitals, and established five co-operative stores where the fishermen get fair prices for their fish, and buy their supplies at reasonable rates; given surgical and medical care and preached the good news of Christianity."

Villa's Genius for War.

In the field, Villa has had to invent an entirely original method of warfare, because he never had a chance to learn anything of accepted military strategy, and in that he is without the possibility of any doubt the greatest leader Mexico has ever had. His method of fighting is astonishingly like Napoleon's, says a writer in the *Metropolitan Magazine*. Secrecy, quickness of movement, the adaptation of his plans to the character of the country and of his soldiers—the value of intimate relations with the rank and file, and of building up a tradition among the enemy that his army is invincible and that he himself bears a charmed life—these are his characteristics. He knew nothing of accepted European standards of strategy or of discipline. One of the troubles of the Mexican Federal army is that its officers are thoroughly saturated with conventional military theories. The Mexican soldier is still mentally at the end of the eighteenth century. He is above all a loose, individual guerrilla fighter. Red tape simply paralyzes the machine. When Villa's army goes into battle it is not hampered by salutes, or rigid respect for officers, or trigonometrical calculations of the trajectories of projectiles, or theories of the percentage of hits in a thousand rounds of rifle fire, or the function of cavalry, infantry and artillery in any particular position, or rigid obedience to the secret knowledge of its superiors. It reminds one of the ragged Republican army that Napoleon led into Italy. It

is probable that Villa doesn't know much about these things himself. But he does know that guerrilla fighters cannot be driven blindly in platoons around the field in perfect step, that men fighting individually and of their own free will are braver than long volleying rows in the trenches, lashed to it by officers with the flat of their swords. And where the fighting is fiercest—when a ragged mob of fierce brown men with hand bombs and rifles rush the bullet-swept streets of an ambushed town—Villa is among them, like any common soldier.

A Story of Lincoln.

The last time I saw President and Mrs. Lincoln was in my father's house, writes a contributor in *The Continent*. They had been invited to meet my mother's cousin, a political friend from St. Louis. In those days the dinner hour was from 12:30 to 1 o'clock and friends were invited most often to supper, which was a very substantial meal. This time we waited and waited for the guests of honor, but they came not. The old negro cook, a family servant who reigned supreme in the kitchen, vowed she wouldn't "wait no longer fur nobody and spile every livin' thing fur supper;" that the beat biscuits "wus already hard as rocks and de fried chicken dry as a bone." President or no President, she was bound she was "gwine to serve dat supper."

I think my mother feared she would fulfill her threat, but at last the doorbell rang and the delayed guests arrived. Mrs. Lincoln had so evidently been crying that she felt she must explain the cause, and told my mother she had picked up an eastern paper that had been sent her and read a story, marked lest she should miss seeing it, to the effect that she was a most disagreeable tempered woman and wife; that she neglected her children to such an extent that Mr. Lincoln was forced to turn nurse. All of which so wrought upon the lady's nerves that she could not keep back the tears. The floodgates once opened, they could not be shut again. She felt she was too much disfigured by weeping to come, but Mr. Lincoln had assured her she did not look bad, so here she was.

Wu Ting-Fang Advocates Temperance.

Writing in *Harper's Magazine*, Wu Ting-Fang, late Chinese minister to this country, makes a strong plea for dinners without intoxicating drinks:

"I do not suppose that many will agree with me, but in my opinion it would be more agreeable, and would improve the general conversation, if all drinks of an intoxicating nature were abolished from the dining-table. It is gratifying to know that there are some families (may the number increase every day) where intoxicating liquors are never seen on their tables.

"So long as the liquor traffic is extensively and profitably carried on in Europe and America, and so long as the consumption of alcohol is so enormous, so long will there be a difference of opinion as to its ill effects; but in this matter America, by means of its state prohibition laws, is setting an example to the world. In no other country are there

such extensive tracts without alcohol as the 'dry states' of America.

"China, who is waging war on opium, recognizes in this fact a kindred, active moral force, which is absent elsewhere, and, shaking hands with her sister republic across the seas, hopes that the latter will some day be as free of alcoholic poisons as China hopes to be of opium.

"The facts and arguments adduced against tobacco-smoking, strong drink, and poisonous foods are set forth in such a clear and convincing manner in a book written by a talented American lady that soon after reading it I became a teetotaler and 'sanitarian' and began at once to reap the benefits. I felt that I ought not to keep such a good thing to myself, but that I should preach the doctrine far and wide. I soon found, however, that it was an impossible task to try and save men from themselves, and I acquired the unenviable sobriquet of 'crank,' but I was not dismayed.

"From my native friends I turned to the foreign community in Peking, thinking that the latter would possess better judgment, appreciate and be converted to the sanitarian doctrine. Among the foreigners I appealed to, one was a distinguished diplomat, and the other a gentleman in the Chinese service with a world-wide reputation. Both were elderly and in delicate health, and it was my earnest hope that by reading this book, which was sent to them, they would be convinced of their errors and turn over a new leaf. I was disappointed. Both, in returning the book, made substantially the same answer: 'It is very interesting, but at my time of life it is not advisable to change life-long habits. I eat flesh moderately and never drink much wine.'

Astronomy Not So Much.

Sir Robert Ball, the famous English astronomer, whose death occurred a few months ago, used to tell a little story of an experience that he had when he was at the Dunsink Observatory, states the *Youth's Companion*. A farmer came to him one day and asked if he might look at the moon through the telescope.

"Surely you can," said Ball. "Come around tonight, and I shall be very happy to let you see it through the telescope."

"Can't I see it now?" asked the farmer, surprised.

"I am sorry that you cannot," said the astronomer. "You will have to wait until night."

"Huh! Then your old telescope is not so great a thing as I thought it was!" cried the man, relieved from his illusion. "I can see the moon at night without it."

Tact and Contact.

In emphasizing the need for the personal touch in religious work among immigrants, the Rev. F. W. C. Meyer, First German Baptist church, speaking before the Milwaukee Ministerial Association, told the following story:

"Two young men had been suitors for the hand of a certain young woman; she refused one and accepted the other, and in due time the two young men met again.

"Tell me," said the unlucky dog, "how you managed to win her. I sent her candy, I sent her flowers, I sent her books—in fact, I used all the tact a man could possibly use."

"You did," conceded the lucky dog. "But you used tact, while I used contact."

MODERN WOMANHOOD

Conducted by  Mrs. Ida Withers Harrison

The General Federation of Women's Clubs Endorses Woman Suffrage

TWENTY-TWO years ago, the first Biennial Convention of the General Federation of Women's Clubs was held in Chicago, when 297 delegates were present, from 185 clubs, in 29 states.

The great convention just closed in the same city, marks the wonderful progress of the woman's club movement; in this second Chicago Biennial there were over 3,600 delegates present, representing more than a million women from clubs and state federations from every state in the union.

The General Federation of Women's Clubs is now conceded to be the largest and most influential woman's organization in the country, and the increase in activities has been even more notable than the growth in numbers and influence. When it was organized a quarter of a century ago, the dominant note was culture; and for probably a decade after, history, science, poetry, drama, art, and music were the great themes studied in the meetings. But gradually, the relation of these subjects to the life about them became the point of interest, and the clubs grew to be factors in the promotion of kindergartens, domestic science in the public schools, vocational training, public and traveling libraries, forestry, preservation of birds, conservation of natural resources, pure foods, civil service reform, immigration, prohibition of child labor, protective legislation for women, suppression of commercialized vice, and many other forms of social service. But during all these twenty-five years, with a certain indomitable conservatism, the Federation has fought shy of woman suffrage!

At the San Francisco Biennial, two years ago, a determined effort was made to have the Federation adopt a resolution in favor of votes for women; but the Board of Directors, though avowedly in sympathy with woman suffrage, were afraid it might produce a rupture in the organization—so the movement was defeated, in spite of the wishes of their hostesses, the enfranchised women of California.

When it was decided to hold the next Biennial in Chicago, the leaders doubtless thought that no such pressure would be brought to bear on them as in the "free" western states. But what did the women of Illinois do in the two intervening years, but secure from their legislature full presidential and municipal suffrage—with more to follow! And so, to those on the inside of things, it was known before the hosts gathered in Chicago, that a strong effort would be made to introduce a suffrage plank in the Women's Club platform, with every prospect of success.

On the opening night, in the welcoming and introductory speeches of Mrs. George Bass, president of the Illinois Federation, and of the beloved Miss Jane Addams, suffrage was brought squarely and bluntly before the convention. Mrs. Bass said:

"Here in our beloved Illinois, after first having justified and earned our citizenship, our legislature freely and gladly gave us

its crowning privilege, and we entered into co-equal partnership with our men in all the business of life and government."

Miss Addams' address on "Women's Clubs and Public Policies," marked the climax of the evening, when she said:

"Without the franchise, woman is shut suddenly out of the game—the game played all over the world by statesmen who at this moment are attempting to translate the new social sympathy into political action."

The overwhelming applause that greeted her statement was conclusive proof as to how the vast majority of the delegates stood on the question.

The speech of Mrs. Carrie Chapman Catt, president of the International Suffrage Alliance, on "Woman Suffrage, a World-wide Movement," was a splendid contribution to the cause. The suffrage resolution was not introduced until the fourth day of the convention, and by that time those in charge had so felt the pulse of the delegates, that there was no doubt of the result. When the resolution was finally presented, it was brief and to the point, with only fifty-five words in it—but they were enough! Here it is:

Whereas, The question of political equality of men and women is today a vital problem under discussion throughout the civilized world. Therefore, be it

Resolved, That the General Federation of Women's Clubs give the cause of political equality its moral support by recording its earnest belief in the principle of political equality regardless of sex.

When "the little president from the southland," as Mrs. Bass called Mrs. Pennybacker, put the question to the convention, there was an enthusiastic chorus of "ayes," with only a few faint and scattered "noes"—and the deed was done.

And, as though this were not victory enough, on the same day the Supreme Court of the State of Illinois rendered its decision, upholding the constitutionality of the law, passed by the Illinois Legislature last year, giving to the women of the state the power to vote for all officers, except those named in the constitution.

And last month, at its Triennial Convention in Rome, Italy, the great International Council of Women, representing twenty-eight nations, and more than seven millions of women resolved by unanimous vote, that in every representative government, women should be granted full parliamentary and local suffrage, with eligibility to hold office. These three endorsements of woman suffrage, coming within less than one month, show conclusively how fast the sentiment, not only of this country but of the world at large, is moving toward granting to women equal political rights with men. They should inspire the suffragists of the United States to greater activity and a more determined purpose than ever to win the five campaign states at the November election.

I. W. H.

WOULD SPEND THEIR OWN FUND.

At the Southern Presbyterian Convention held recently in Kansas City, the women made a hard fight to secure the right to distribute the missionary funds which they had themselves raised.

In their report, the Committee on Systematic Benevolence, commonly known as the "House of Bishops," declared that the "unity of the whole" must be preserved. From the floor one member said that the women had already done their part by raising their quota of the money, and that it would be better in every way for the central body to handle all the funds, distributing the women's money with the men's. This arrangement would promote unity and efficiency, and the women would be relieved of much unnecessary labor.

The women made a spirited protest. They acknowledged the authority of the central committee, and declared their loyalty to it. But they said that the labor involved in the distribution of their own money was neither unnecessary nor irksome. They were, in fact, willing and eager to undertake it. The women who had contributed the money would be more enthusiastic about raising the next apportionment if they were allowed to distribute the present one. Furthermore, granting the women this right would appeal to their sense of justice and of loyalty, and they would meet the appeal by efficiency and co-operation.

One prominent leader said, in closing her appeal: "It is impossible to finance a church nowadays without placing the heavy end of the burden on women. We are not complaining of this, but we know that we can carry that burden more effectively if we decide many of the details of our work. Two years ago, after a long discussion you granted us the privilege of raising our own funds through a separate organization. You admit that the success of our efforts is unquestioned. We beg of you not to tie our hands by taking away the right of appropriating our own funds."

HIS PREDICAMENT.

Vice-president Marshall's remark, "My wife is against suffrage, and that settles me," has inspired a good deal of poetry. Feargus O'Brien writes:

My wife dislikes the income tax,
And so I cannot pay it:

She says that golf all interest lacks,

So now I never play it;

She is opposed to tolls repeal

(Though why, I cannot say),

But woman's duty is to feel,

And man's is to obey.

And Peter Parkins says:

I'm in a hard position for a perfect gentleman,

I want to please the ladies, but I don't see how I can.

My present wife's a suffragist, and counts on my support,
But my mother is an anti of a rather biting sort;

One grandmother is on the fence, the other much opposed.

And my sister lives in Oregon, and thinks the question's closed:

Each one is counting on my vote to represent her view.

Now what should you think proper for a gentleman to do?

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Sunday-school Forces at Chicago.

Any person who thinks of the Sunday-school in red penny terms would have his eyes opened were he to attend such a convention as that which is in session at this writing at Medinah Temple in this city. It is the Fourteenth International Sunday-school meeting, and began its sessions June 23. These International conventions are held every three years, although at this meeting steps have been taken toward dating them every four years. That Chicago is taking good care of the guests is indicated by the remarks of the delegates and others in attendance. The only complaint that has been heard has been relative to the restrictions upon attendance at the Temple. Looking forward to a great crowd of delegates, admittance was provided only for the regular delegates; other visitors, with Chicago Sunday-school people, have had to content themselves, largely, with smaller meetings at the churches. However, early in the convention it was decided to throw open the Temple meetings to the public, and E. K. Warren, manufacturer and Sunday-school promoter of Three Oaks, Mich., urged that messengers be sent out to "compel them to come in."

Chicago A Sunday-school Center.

That the choice of Chicago, as the convention point, was a logical one, is indicated by the following facts relative to Chicago's place in Sunday-school history: (1) Here was inaugurated the first campaign to organize every county in a state. For over forty years every county in Illinois has been organized. (2) The first organized Teacher Training work undertaken in any state was inaugurated here. (3) Here was held the first Sunday-school Institute, called "The Northwestern Sunday-school Teachers' Institute." "The Training Class of the Chicago Sunday-school Union" was organized in 1867. These were the forerunners of Sunday-school institute work in North America. (4) The first system of Uniform Lessons issued in North America, entitled "Two Years with Jesus," was issued by the Chicago Sunday-school Union. Out of this grew the Uniform Lesson System which has been in use over forty years. (5) Here the first Sunday-school Journal was established, entitled "The Sunday-school Teacher," and published by the Chicago Sunday-school Union in 1866. (6) It was in a Chicago religious weekly, "The Standard," that the first notes on the Sunday-school Lesson were regularly published. (7) It was a Chicago religious paper, "The Advance," that first published a full account of a state Sunday-school convention. Twenty-five thousand copies of this issue were distributed. (8) The first general secretary to devote his full time to the Sunday-school work was W. B. Jacobs of Chicago. (9) The World's Sunday-school Association was first conceived by B. F. Jacobs, and the first convention was called from his office. (10) The first festival of religious and patriotic songs ever held in North America was inaugurated here, and the concert is still given annually, with the largest chorus of ladies' voices in the world. By request, their concert for this year has been changed from

May to June, and will be given next Friday night in the Auditorium. (11) Here the Adult Bible Class Movement was first adopted as a department of organized Sunday-school work. (12) The first Bible Class Athletic Association in connection with the organized work had its birth in this city. (13) The Bible Class emblem, the red button with a white center, was devised by a Chicago man.

"Jesus Shall Reign."

As the theme of the World's Convention held at Zurich, in 1913, was "A World-wide Program," the theme of the current meeting is "Jesus Shall Reign." The title of the sermon preached by Bishop C. P. Anderson of the Episcopal Church at the opening service was this convention theme, which shone above the platform in electric letters. "I have only one fault to find with your motto," Bishop Anderson said. "Jesus 'does' reign, not 'shall' reign. A belief in a living and not a dead Christ is the distinguishing belief of the Christian Church." Bishop Anderson was severe in his denunciation of those who would substitute other organizations for the church. "I believe in ethical culture," he said. "Yes, and I believe in horticulture, and I believe that one is as effective as the other in saving the world. The worth of individuals is not to be judged by the number of theater parties or dinners they can give, but by their spirit of service and of sacrifice. I believe in a religion that causes a streak of light"—here he looked towards the illuminated motto—"across the sky of this world. We have too much preaching and too little teaching; too much exhortation, too little definite instruction; too much mere culture, and too little conversion. Everybody knows that some of the best educated men in the United States are the biggest scoundrels. Our education is losing its religious significance and pure religion is losing its educational ideal. The primary place of teaching religion is in the home. Some say let the public schools teach the child purity. I wonder if it is not time to get back and teach religion in the home. Democracy is coming. It has come to the United States and it is coming to Russia, China, and Japan. Secularity is going."

Fred Smith Throws Bomb.

The reports of the superintendents and secretaries were full of enthusiasm and records of real progress. More detailed account of these will be given next week. It was wholesome for the convention after these reports to hear Fred Smith, famous both as Y. M. C. A. secretary and as a prime factor in the recent Men and Millions Movement. This virile speaker stood before the convention with a prophet's message and told the secretaries that they had reported the several million of men that had been gained for the Sunday-school, but had said nothing about the fourteen millions of men that they had not reached. He said that he had been close, for many years, to men, especially labor union members and business men, and had found it to be a fact that these classes are for the most part sadly estranged from the Sunday-school. "You have been handing out little ditties to full grown men, but they

have not been willing to sing them." "The Sunday-school," he declared, "is essentially a man's movement. Its great leaders are men. But the reason why men are not appealed to more by the Sunday-school is because it is too often represented by an 'ossified sissy of a man.' If I were a pastor of a church and had one of these ossified sissies, eternally effervescent," he continued, "I would have him expelled from the church on the ground that the Bible deals with male and female. If the Sunday-school is going to reach those 14,000,000 men, it must have a masculine program. We are in the midst of a great crisis. To the Sunday-school it is a crisis of danger and of hope. The whole commercial and civic world is shot through and through with the principles of Jesus. The head of a great firm sends out 700 traveling men with the admonition, 'Remember that business today has to be conducted according to the principles of Jesus, or you are going to get into trouble.' Again, if the Sunday-school is going to win it must go after the major sins, rather than the minor ones. Dancing, card playing and theater-going are not the major sins."

The New Lesson Committee.

It was felt by the Sunday-school leaders that the big feature of this convention would be the change in the make-up of the Lesson Committee. For several years there has been growing a "denominational consciousness," and with its development a demand on the part of the various churches that the churches, as churches, should be represented on the Lesson Committee. Up to the present time the committee has been the creature of the International Sunday-school Association. With this new idea in mind a Sunday-school Council of Evangelical Denominations was formed to extend this propaganda. To this change the International Association has been entirely agreeable. Last April, at Philadelphia, a conference of the Association and the Council of Denominations was held, in which a basis of agreement was determined, looking toward representation of the various churches and of the Sunday-school Council, as well as the association, in the formation of the Lesson Committee.

The New Scheme Adopted.

This agreement was adopted by the Sunday-school Council, and was adopted by the Executive Committee of the International Association, with the understanding that their action was not final until ratified by this convention. The convention last week adopted the agreement in full. The following are the principal provisions of the agreement: 1st—Unity of Lesson Courses with denominational freedom for any desired modification. 2nd—The joint selection of all courses on the part of the International Sunday-school Association, the Sunday-school Council of Evangelical Denominations and Denominational Agencies. 3rd—All Lesson Courses available for all publishing houses."

Concerning organization and work of the Lesson Committee: 1st—That the International Sunday-school Lesson Committee be created as follows:

(a) Eight members to be selected by the International Sunday-school Association.

(b) Eight members to be selected by the Sunday-school Council of Evangelical Denominations.

(c) One member to be selected by each denomination represented in the Sunday-school Council now having, or that in the future may have, a Lesson Committee.

2nd—It shall be the duty of the Lesson Committee thus elected to construct lesson courses, to be submitted to the various denominations, subject to such revision and modification as each denomination may desire to make, in order to adapt the courses to its own denominational needs.

3rd—No course shall be promulgated or discontinued by the Lesson Committee unless the action is approved by a majority of the members of each of the three sections of the committee.

4th—The Lesson Committee shall be created not later than July 1, 1914, and the Lesson Courses constructed by it shall take effect at the close of the present cycle of Uniform Lessons ending December, 1917.

Thus was ended in peace a fight that has at times been somewhat bitter. The decision seemed to be thoroughly satisfactory to the assembled convention.

H. M. Hamill for President.

H. M. Hamill, of Nashville, Tenn., has been elected president of the International Association for the next three years, to succeed W. N. Hartshorn, of Boston. Dr. Hamill is superintendent of teacher training in the Methodist Episcopal Church, south. He was for twelve years identified with Sunday-school work in Illinois before going to Tennessee. He is a veteran of the civil war, having served in the confederate army under Gen. Robert E. Lee. He is at present chaplain general of the Confederate veterans. [The story of the convention will be continued in this department next week.]

A New Force in Church of Scotland.

The Continent tells of a recent movement in the Church of Scotland, which appears to be a kind of protest against the shriveling influence of devotion to mere scholarship and routine adherence to form. It is described as the "new devout school." An exponent of this idea is now in this country—Rev. J. M. Shaw, "a brilliant young scholar who carried off the highest honors in philosophy in Edinburgh University." He has been lecturing in Canada and made a profound impression. "Mr. Shaw's message is a testimony to the emptiness and unsatisfaction of scholarship as a gateway into the meanings of the Bible and religion. He can speak with power on this point, because his own scholarship is so far beyond all disparagement." To him the greatest expression in the New Testament is the phrase, "In Christ." The incarnation, the atonement, and the resurrection are the great fixed points of his faith. "It is well known that a host of the young men of Scotland are in passionate sympathy with him, and the opinion is expressed by sober observers that a movement has begun among the Scotch churches as powerful in the surge of its purposes as was the Oxford movement a half century ago in the Church of England."

Noted Sunday-school Leader Dies.

Sunday-school workers throughout the world are saddened by the news that Sir Francis Flint Belsey, of London, passed out of this life on May 25, 1914. His loss will be keenly felt. Sir Francis began his service for the Sunday-school at a very early age. At sixteen he was secretary of the British and Foreign schools at Rochester, England, and for sixty years he has been an active worker in the Sunday-school. He was president of the first World's Sunday-school Convention, held in London in 1889; he was chairman of the council of the Sunday-school Union of Great Britain, representing over 700,000 Sunday-school teachers. Because of his distinguished services on behalf of the Sunday-schools of the Old World he was knighted by King Edward in 1910. His remark on the occasion of his knighting is typical of the man. "It is the Sunday-school that has been knighted," said he, "and I am proud to be its representative and to accept the honor on its behalf."

Bible Society Gives Villa Bible.

The American Bible Society has made presentation to General Villa, the hero of the Mexican revolution, of a copy of the Bible. It was done by the pastor of the Mexican Presbyterian Church in Dallas, Texas. Several passages in it were marked, including the Sermon on the Mount and the fourteenth chapter of John. The Bible bore the following inscription: "Señor Francisco Villa. This Book has made the United States and England great. And this Book will save Mexico."

Philadelphia Presbyterians in Campaign.

The Presbyterian Church of Philadelphia has launched a great city campaign for home missions, agreeing to raise the sum of \$100,000 to finance the movement. That church has seventy-five congregations and nine missions, with a membership of 42,865 within the city. A committee of one hundred ministers and laymen have gone forth to raise the needed money.

A "Year Book of Social Service."

The commission on the Church and Social Service of the Federal Council of the Churches of Christ in America has issued a comprehensive "Year Book of the Church and Social Service" by Harry F. Ward, associate secretary of the Federal Council Commission. It contains a complete directory of church Social Service organizations, a historical chapter on the Social Service movement in the churches, a very full description of the various denominational and interdenominational organizations, a list of their publications, and a series of Social Service bibliographies. The various secular organizations are described as co-operating agencies and a complete list of national organizations for charity and social work is set forth with descriptions of the work done by each. The two most helpful chapters are those on "Methods and Programs" and "The Voice of the Churches." The first of these gives important instructions for every type of community service on the part of the churches, and the second the utterances of the Federal Council and the various denominational assemblies upon industrial and social conditions, social justice, civic activities, capital, labor, industrial democracy, wealth and property, and social redemption. This volume, which should be in the hands of all pastors and church workers, may be obtained at the

cost of publishing which is thirty cents in paper and fifty cents in cloth, upon application to the Book Department of the Federal Council, 105 East 22nd St., New York.

Roman Catholic Missionary Figures.

The Catholic churches of America gave \$440,000 to world missions last year. This is extremely meager when compared with the contributions of the Protestant churches to the same cause. However, it is a great increase over ten years ago when the Catholics of America gave only \$45,000 to world missions.

THE BIBLE IN THE PUBLIC SCHOOLS.

(Concluded from page 8.)

ately re-established on their own behalf. That even although it should be conceded that certain parts of the Bible are of a sectarian character, as tending in themselves to inculcate sectarian dogmas, yet that the Bible being in reality composed of several independent books, collected and combined to form the Sacred Canon, and many of these books being confessedly non-sectarian, at least so far as civilized people are concerned, is not in its entirety a sectarian book and that in no view of the constitution of Illinois ought it to be held to be excluded in its entirety from the schools of that state.

That the Bible is not mentioned in the constitution, that the expression of any purpose to interfere with the then existing practice of reading it in the schools was designedly avoided, and that any interpretation of either of the questions quoted, and especially of section 3, article VIII, which imputes to them any such purpose or effect, is fundamentally unsound and can only be reached by reading into the constitution what was purposely omitted.

That it is quite impossible to reconcile the decision of the Scott County case with the principles clearly laid down in the earlier cases cited and which the court intimates no purpose to overrule, and equally impossible to reconcile it with the later opinion in the Oak Forest case.

That sixty years of contemporaneous practical interpretations of the provision of the two earlier constitutions and forty years more of practical interpretation of the provision of the present constitution, making one hundred years of unbroken acquiescence in the practice of reading the Bible in the public schools under the supervision of the local boards, ought to have been considered by the court an impregnable barrier to such a change as was wrought by its decision and that for the sake of the peace and welfare of the whole community the court ought to have replied to the complaint of these two or three trouble makers, as did the Supreme Court of the United States in a very early case, "Of course the question is at rest, and ought not now to be disturbed."

In my judgment, the people of the state at large were entitled to that disposition of this important question, and it seems to me peculiarly unfortunate that in a proceeding of this character it should now, and I think unnecessarily, be turned loose to vex and disturb the peace of all the community.

Although as a lawyer and a good citizen I must affirm the binding force of the judgment to the extent to which it operates, I must also as a lawyer and a citizen regard it as a judicial amendment to the constitution.

Chicago.

Disciples Table Talk

Becoming a National Institution.

Bethany Assembly at Bethany Park, near Indianapolis, seems about to become an institution of national character for the Disciples of Christ. There is evident purpose on the part of the program makers as well as the managers of the institution to give this summer's sessions a breadth and richness of quality far surpassing the gatherings of previous summers. The engagement of Pres. H. C. King, of Oberlin College, and Pres. E. Y. Mullins of the Baptist Theological Seminary at Louisville, Ky., will assure every minister and thoughtful layman that time and money will be profitably expended if he includes Bethany Assembly in his vacation plans. The sessions begin on July 10 and continue until August 14. The School of Methods for Sunday-school Workers, under the deanship of Garry L. Cook is an especially attractive feature. This comes in the closing days of the Assembly.

Character Builder Builds Church House.

A forty years' ministry devoted to the building of Christian character has for the first time borne fruit in the building of a house of worship. The pastor at Albion, Ill., Thomas J. Clark, is leading his people in that city in the erection of a \$15,000 building which will be dedicated on July 5. George L. Snively will assist Pastor Clark at the dedicatory exercises. This pastor's career is one of the most interesting and inspiring among the Disciples of Christ. By very quiet methods Mr. Clark led the church at Vincennes, Ind., from 1872 to 1894, growing it from a congregation of fifty members to one of six hundred. In 1894 he was called to Bloomington, Ind., the seat of the State University, and served in this field for fourteen years. Since he left this work he has shepherded the flock at Albion. His spirit is that of true shepherd. He is an apostle of Christian character, and his ministry works on the principle that leaven works.

To Oklahoma Disciples.

The following note comes, signed by Virgil Williams, Stillwater, Okla., chairman and A. G. Smith, Enid, Okla., Secretary, exchange committee of the Oklahoma State Board:

"At a recent meeting of the state board it was decided to combine the interests of our state missionary society, state Sunday-school and state Christian Endeavor society under the supervision and direction of the state secretary. All schools and Christian Endeavor societies will therefore send their offerings from this date to W. A. R. Lovell, state treasurer at Medford, Okla. The executive committee plan to enlarge the effect along both lines of work in connection with state missions. Let all schools and societies send in a liberal offering at once so that the work along these lines may be pushed immediately."

Mr. Settle Assumes Constructive Task.

The resignation of Mr. Myron C. Settle from the state secretaryship of Ohio to become director of religious education for the Disciples of Christ, Ind., is an event which indicates the great significance of the new departure in the public school system of that young city of 40,000 people. Some months ago Superintendent Wirt, in charge of the Gary schools, backed by his board, offered to release children one hour each day for Biblical or other form of religious instruction to such churches as parents might designate. No opposition to the plan developed. Catholics and Jews have the opportunity to care for their own, as Protestants. The system in less clear cut form is in use in Germany. Mr. Wirt has sought to improve on the German method, and has at least thoroughly Americanized it. The Disciples of Christ have three churches in Gary, the Central, Tolleston, and Glen Park. All are splendidly located in respect to the public schools. Our

Sunday-school at the Central is the largest in the city. Mr. Settle therefore faces a magnificent opportunity in connection with this experiment. He will direct the whole program of religious education including the Sunday-school work, in the three churches. Deputations from many cities have visited Gary to learn the plans. When the experiment has demonstrated its success many cities throughout America will probably offer the churches the same opportunity. We are yet too close to the initial stages in the move-

day—varieties not known in the Bible or the prayer book. They come in the garb of virtue, and it is sometimes hard for us to discriminate their real character. They wear respectable clothing, they are thoroughly fumigated, there is no brimstone on their garments. They are not individual sins; they are social sins. The old highwayman said, 'your money or your life.' It was a clear proposition, and we understood him. But the modern highwayman says, 'Your money or you can not have the necessities of life.' It is more intricate. Here is a man who would not steal your overcoat, but who will so manipulate the market as to squeeze out a multitude of small holders. Here is a dealer who would not take a spoon off your table, but who will sell you a gold brick and clean you out, spoons and all. Here is a man who would condemn Herod for killing little children, but who in a factory breeding disease, ill ventilated and insanitary, will kill off the little ones, and their mothers also; quack doctors, patent medicine vendors, directors that use the securities of their stockholders for their own benefit, the railroad official that grants secret rebate for private graft, the labor leader who instigates a strike so that he may be paid for calling it off—these are the gentlemen that we have to deal with in these times. These are the men that are dangerous in our society."

Washington, D. C., Church rejoices.

Sunday, June 7, the Thirty-fourth St. Christian Church, Washington D. C., burned its mortgage. The occasion was one of great rejoicing. Dr. Peter Ainslie, of Baltimore delivered the address. The day was ideal and a crowd assembled which taxed the capacity of the building. The church was started as a Sunday school about twelve years ago in the home of the Bondurants, who are still active and valuable members. The school grew rapidly and soon a church building was erected. The Sunday-school outgrew the building and forced the church to build larger and better quarters, the building now occupied. The school is again pushing for room. The Sunday school has enjoyed a steady growth under the leadership of H. L. Stanforth, the efficient superintendent. On last Lord's Day 309 were present. The church has always been self-supporting. Two of the former pastors of the church, writes the present pastor, Harry L. Lee, deserve much credit for the unselfish work done here; C. C. Jones, now of Phoenix, Ariz., and C. C. Waite, now of Paulding, O. Mr. Lee's ministry began here two years ago. During this period more than \$1,200 has been raised above the running expenses of the church. One hundred additions, a good portion of them men, are reported. The Sunday-school has been practically doubled. The pastor's salary has been increased twice.

H. J. Crocker to Leave Kansas Work.

H. James Crocker, after three and a half years as pastor of First Church, El Dorado, Kans., has resigned, resignation to take effect Aug. 1. During his pastorate, 275 members have been received into the fellowship, nearly 200 by baptism. The membership now is 500. The congregation is a great force for righteousness in the community. This year the church supports Miss Edith Russel in living link work among the Chinese in Frisco, besides keeping up their usual contributions to other missionary enterprises. Mr. Crocker's plans for the future are not definite yet but he expects to take a pastorate about Sept. 1.

Cedar Rapids, Second Church.

Second Church, Cedar Rapids, Ia., under the ministry of Perry Schuler, has made commendable progress for the past few months. The building is taxed to its full capacity both for the Sunday-school and preaching services. The men's Bible class has been obliged to take refuge on the outside under an awning. The day for a new building for this congregation is near at hand. Mr. Schuler is in Washington state this summer, for a two months' engagement on the Chautauqua platform.



Mr. Myron C. Settle who resigns Ohio superintendency of Sunday-schools to take Gay's new work in Religious Education.

July 2, 1914

THE CHRISTIAN CENTURY

635
(50) 19**Champ Clark Trustee of William Woods.**

Speaker Champ Clark, member of the Bowling Green, Mo., Disciples' Church has been elected to the Board of Trustees of William Woods College, at Fulton, Mo. The new trustees include W. T. Kemper, president of the Commerce Trust Company of Kansas City; Robert Graham Frank of Liberty and Frank C. Stokes of Auxvasse. Dr. William Woods, of Kansas City, benefactor of the college for several years and for whom it was named, has recently made it a gift of \$8,000 for maintenance.

Notes from Missouri Convention.

E. E. Elliott sends the following notes picked up at Moberly last week:

Frank Garrett said at the Missouri Convention that President Yuan Shi Kai is sending his children to the mission schools of China.—The Nanking University is receiving grants of land from the Chinese government, according to reports of the Missionaries of the Christian Church.—“We have been accused of counting numbers, and we have been guilty,” said Mrs. Atwater, in her address at the Missouri convention.—Emory Ross said, “I’d rather be sent as a missionary to Africa, than to be chosen by the United States government as Ambassador to the greatest nation on earth.”—Mrs. R. S. Latshaw, state president of the Missouri C. W. B. M. was unable to attend the State Convention at Moberly on account of illness. At last accounts she is reported as recovering.—Mrs. J. H. Garrison presided at the sessions of the C. W. B. M. of which organization, she is vice-president.—“The man who never made a mistake died a long time ago and left no children,” said Chairman B. L. Smith, at the Moberly convention, in explaining that mistakes might be made in assigning people to homes for entertainment.

Drake Sends Forth Workers.

There were six young men and two young women of Drake University formally set apart to the ministry and the mission fields is year: Mrs. Verna Waugh, Chillicothe, Mo.; Miss Margaret Darst, Oklahoma City, Okla., both of whom expect to go to China in the near future; Hugh C. Guy, Kansas City, Mo.; George O. Marsh, who is just graduating from the liberal arts department of the University; Oscar Joneson, Coffeyville, Kan.; Walter Girdner, Mercer, Mo.; William Mander, Birmingham, Eng.; Charles B. Tupper, Woodbine, In. In all, twenty-three are going out from Drake this year into the active work of the ministry, some of whom have been ordained elsewhere.

Jasper T. Moses Leaves Colorado Field

Jasper T. Moses has closed a twenty months' pastorate at Grand Junction, Colo., and June 1 took the work at Fowler, Colo., succeeding Lin D. Cartwright, who will begin a year of post-graduate work at Chicago University with the summer quarter.

Mr. Cartwright took the Fowler Church upon its organization four years ago by State Superintendent C. W. Dean, and has made it one of our best village churches in the West. The religious education work of this church is almost a model under the aggressive superintendence of C. W. Buck, editor of the local newspaper. The church has a cozy brick building thoroughly adapted to educational and social work. Regarding the departure of Mr. Moses from Grand Junction, the Daily Sentinel of that city says: “He has been a strong factor in the continued growth of the church and has been a great force in the spiritual uplift in this city.” Complimentary reference is also made to his work as president of the city Ministers’ Alliance, member of the Board of Managers of the Colorado Christian Missionary Society and president of the Western Slope Missionary District.

EASTERN SCHOOL OF METHODS, JULY 15-24.

No more fitting place for the Eastern School of Methods, arranged by the Sunday School department of the American Society, could be chosen than Keuka Park, N. Y., one of nature’s beauty spots. It is nestled among the hills of western New York on Lake Keuka. Ample room for all sessions of the school will be provided in Keuka College. The College dormitory will provide rooms for more than one hundred persons, while additional reservations have been secured in the neighborhood.

The faculty consists of the following lecturers.

Geo. W. Kramer, New York City—“Sunday school Architecture.” Miss Hazel A. Lewis, of the American Christian Missionary Society—“Missionary Methods.” Prof. R. J. Bennett of Keuka College—“Religious Pedagogy.” R. H. Miller, Pastor of the Richmond Ave. Church Buffalo—“Church Efficiency” and “Boys’ work” Miss Cynthia Pearl Maus, of the Christian Board of Publication—“Girls’ Work.” Mrs. Jessie Brown Pounds, Hiram, Ohio—“Story Telling.” Dr. Conrad H. Moehlmann of the Rochester Theological Seminary—a series of studies in “Paul’s Life and Letters.” Arthur Braden, Pastor of the Central Church, Syracuse—a series of studies in the “Teachings of Jesus.” Robt. M. Hopkins of the American Christian Missionary Society—“Organization and Management.” President Jos. A. Sereno of Keuka College, will be Dean. John E. Pounds, of Hiram, Ohio, will deliver the Commencement address. There will be fifty-two hours of study work. An international certificate will be awarded to those satisfactorily completing not less than thirty hours of this work. A special feature will be the sunset devotional prayer meetings conducted by C. H. Barnett, State Bible-school Superintendent of New York. The afternoons will be free for recreation and will be in charge of W. J. Clarke who has given this matter much thought. Sunday, July 19, will be a special day. Dr. Charles H. Rust, pastor of the Second Baptist Church of Rochester will preach twice during the day and a great Demonstration

Bible-school will be held. The expense of the school to those in attendance will be but \$10 for ten days.

DR. MEDBURY IN BACCALAUREATE ADDRESS.

June 7, was baccalaureate Sunday for Drake University. Chaplain Charles S. Medbury preached the baccalaureate sermon in the University Place Church auditorium at 3 P. M. His address gave emphasis to the new idealism that is coming to permeate the thought of the higher education of the age—the religious ideal that marks and is more and more to mark the age. Spite of materialism there is a palpitating interest in the things of the spirit, a quickening of interest in the altruism of the kingdom of heaven. It was a summons to the young men and women who are going out from the University halls to the things of the higher life and to a grappling with the problems and tasks with a faith and a fidelity and the fortitude that overcomes the world.

Chaplain Medbury called attention to the fact that Drake University has always stood for the thing dear to the Christian heart. It has always advocated the linking of education and religion and stood against any conflict between faith and enlightenment. The tendency nowadays, he said, is to humanize religion and to religionize politics. “These things,” he declared, “are inseparable, and the modern idea is to link them inseparably together.” “Religion without education easily becomes a superstition,” declared Dr. Medbury, “and education without religion as easily becomes superficial and ineffective. We must have both in our lives in order to reach that standard of life which the world would have us reach, and that we may be able to answer the call of the social order, which is nothing more or less than the call of God.”

He emphasized the fact that God has not been idle or absent through all the years waiting for science and modern standards of sociology to make it possible for him to take his place in the affairs of man. “He has always been God,” said the speaker, “and has ever been at watch over humanity.”

“It has sometimes been claimed that God is not practical,” he said; “it has likewise been claimed that the church and the preacher have been impractical, but if so, and I admit that the preacher may not always have been practical, lay the blame to the preacher and not to the One whom he proclaims.”

“It has always been a pleasure to me to preach the baccalaureate sermons to the outgoing students of Drake University,” he said, “and it is a great pleasure for me to do so to-day, and I would call you of the graduating class to that old battle cry, ‘God wills it,’ that cry of the crusaders; that cry that reaches far back of the crusaders to the time of God watching over Israel. I would ask that you do all that you do in the name of Him whose call it is.”

“You who have riches to give, riches far greater than public libraries to com-

munities all over the world, or to distribute wealth broadcast for the benefit of charity. You have the riches of a culture that breathes of the spirit of Almighty God, and these riches it is your duty to disseminate throughout the world.

"Politics has been separated from religion and many persons think this a progressive step, but such is not the case. Politics for the people cannot be separated from religion, for the world is governed of God, and with this knowledge, and with these riches you have to give, leaving us now, we bid you God-speed."

OHIO SECRETARY'S LETTER.

The Bowling Green Convention marks the turning point between the old year and the new. It was a satisfying convention. The large number of delegates present was a gratification. From beginning to end there was no occurrence to mar the perfect fellowship of the gathering. The program was rich in good things and was received with zest by an eager congregation. Those who brought messages gave their hearers something rich to treasure in their hearts. For all these reasons it was a satisfying convention.

We face the next year's work with high hopes of making it the best year in our history. We labor under no delusion, however, as to the problems involved. Our obligations are many and only the strenuous endeavor of every wide-awake church and minister will enable us to measure up with our duty.

The Evangelistic Committee of the convention issued a call for 10,000 additions to the church, all to be reported in our state paper, "The Ohio Work." Drop a card to this office on the last Monday of each month and report additions for the month. We are well able to make it 10,000.

Now that Ohio Disciples number at least 100,000, we should be aware of our power and should perform service commensurate with that power. A call will soon be sent out for fresh statistics. We are earnestly hoping that we shall hear from all the churches promptly in response.

In the office preparations are making for the District Conventions, which are to come. The schedule is at present made out and will be published in the very near future. It provides for conventions from Aug. 28th to Oct. 30th, covering every portion of the state. The schedule requires strenuous work on the part of the state workers. An effort will be made in the program to carry some of the best things in inspiration and method to workers in every church in the state. See that your church is adequately represented in your District Convention this fall and get in line for the best things in your local work.

Among all the good things, we have occasionally to call attention to some phases of the work that are less pleasant. At this time we have to report the unwelcome news that Myron C. Settle, who two and one-half years has been our efficient Sunday-school worker, has been called by the American Christian Missionary Society, to be the Director of Religious Education among the Churches of Christ at Gary, Ind. This new work appealed to him very strongly and we are compelled to relinquish him from our work in Ohio. In his stay among us, Brother Settle has endeavored to do a substantial type of work that would result in the permanent uplift of our schools and his efforts have been appreciated by his fellow workers in the state, who will greatly regret his loss from among our forces. However, we shall all bid him God-speed in his new and important enterprise and, profiting by his instructions while among us, will endeavor to continue Sunday-school work in Ohio upon a high plane.

I. J. CAHILL, Cor. Sec'y.
2047 E. 9th St., Cleveland, O.

NEWS FROM THE FOREIGN SOCIETY.

D. E. Dannenberger has moved from Nan-
kin, China, to Chuchow.

Arthur Bowman and wife have been ap-
pointed missionaries of the Foreign Society.
They are now on the field doing a most

The Fact Remains

No amount of misrepresentation by the peddlers of alum baking powders, no juggling with chemicals, or pretended analysis, or cooked-up certificates, or falsehoods of any kind, can change the fact that

**Royal Baking Powder
has been found by the official examinations to be of the highest leavening efficiency, free from alum, and of absolute purity and wholesomeness.**

Royal Baking Powder is indispensable for making finest and most economical food.

splendid service. They are located at Wuhu, China.

The city records show that our kindergarten in Osaka, Japan, begun in the M. B. Madden home, is the first Christian kindergarten in that city nearly as large as Chicago.

A. E. Cory started on his trip to Russia June 23. He will be back in Cincinnati by August 25.

Last week a friend in Michigan sent \$4, 100 cash as a direct gift.

The Children's Day receipts have gained over those of last year almost every day since June 7th. We must reach the \$100,000 from the Sunday-schools. We cannot do the work demanding support without it and the Sunday-schools will be blessed in giving it.

"Missionary Programs and Incidents" is a most helpful Sunday-school volume just from the press. It has in it fifty-two fifteen minute missionary programs for the Sunday-school and fifty-two five minute missionary incidents. This covers every Sunday in the year. We know of nothing so helpful as this book for superintendents and missionary secretaries. It is a wonderful handbook of ready material for practical use. It sells for 50 cents and the Foreign Society can furnish it.

The Commission of the Foreign Society to the mission fields, which sails July 21, expects to bring from the fields some fine moving picture films of the work in China, Japan and the Philippines. These pictures will be most helpful in presenting the missionary work to the churches.

Eight hundred young men from the colleges of the Central West gathered at Lake Geneva the last of June for the annual college Y. M. C. A. Conference. Thirty of these were Disciples. These summer meetings are very significant as in them a large number of students volunteer for the foreign fields. A. McLean represented our people at the Conference and reports that the interest and impression made was wonderful.

F. M. Rains, Secretary.

THE ATLANTA CONVENTION.

Preparations for the Atlanta Convention are going forward in the most encouraging way. The various local committees have their work well in hand. We are assured of the very best possible arrangements for the pleasure and success of the convention. The programs for the various sessions are being worked out. These programs will be up to the usual high standard of our National Conventions. E. E. Elliott, Executive Secretary in Charge of Transportation, is making unsurpassed arrangements for

special trains and good rates. The committee on arrangements is doing all that can be done in the work assigned to it. The Attendance Committee, of which Prof. Colby D. Hall is chairman, is preparing to keep the convention prominently before the churches in the hope that every church will take sufficient interest in the convention to select and send representatives to it. Prof. W. E. Hackleman will be in charge of the music for most of the sessions and will have a large chorus for the evening sessions. Robert E. Speer will make the leading address on the first night. The Pastors' Session, a new feature of our convention program, will be held on Wednesday morning of the last day of the convention. B. A. Abbott is in charge and is providing a rich program. Simultaneously with this session, there will be a Conference Meeting of Ministers' Wives, another new feature thoroughly in keeping with the spirit of our age. This conference will be conducted by Mrs. Walter M. White, Cedar Rapids, Ia. The last night of the convention, there will be an address by Col. John Temple Graves and probably one by Speaker Champ Clark.

A rich feast is being prepared for us in Atlanta. A new day of co-operation on the part of all the churches has dawned. We confidently expect more churches to be represented in the Atlanta Convention than were ever represented in any convention of our people.

The dates of the convention are October 7th-14th inclusive.

GRAHAM FRANK,
Cor. Sec'y. of the General Convention.

ADDITIONAL NEWS ITEMS.

J. A. Barnett, minister of the Third Church, Danville, Ill., has been active in community affairs in spite of the hot weather. He recently delivered a patriotic address in one of the large public schools and at the National Soldiers' Home. On July 21, he delivered the memorial address for one of the local fraternal orders, and on the next afternoon took part in the ceremonies at the laying of the cornerstone of the splendid new Y. M. C. A. building now in course of erection in that city.

Geo. L. Snively dedicated the Budd Park Church in Kansas City June 7, raising \$17,000 in five-year pledges to pay for the structure. W. H. Scrivener is the pastor at Budd park.

Dean A. M. Haggard, of Drake University Bible College, is supplying Central Church pulpit in Denver while the pastor, Geo. B. Van Arsdall is on his vacation.

Among the Colleges

CHRISTIAN UNIVERSITY.

The total impression made by the program of commencement week was that we are preparing students as never before for world-wide citizenship and service. Almost every exercise made a direct contribution to this impression. The three addresses by W. A. Shullenger, Mexico, Mo., on baccalaureate day; W. G. Alcorn, Monroe City, Mo., on Bible College day, and C. M. Chilton, St. Joseph, Mo., on Commencement day, all harmonized in this impression. Larger men are being prepared for larger life and service.

Twenty-one diplomas were granted. Eleven received the A. B. degree, five the A. M., two the diploma from the Department of Music in piano, and three the diploma in Religious Pedagogy. Seven are preachers, and the remarkable thing about all the graduates is that they have all, with one or two exceptions, assumed the active Christian attitude, and upon occasion enter the pulpit and speak.

The alumni were much in evidence during the week, and their growing earnestness to more adequately equip the laboratories and libraries gave purpose and delight to their gatherings and banquet speeches.

Five of our teachers are studying this summer, one of them in Europe and four in three universities of this country. The members of the faculty are vigorous and are seeking to realize their ideals of the highest service.

President Carl Johann, who came to Christian University in 1902 and who because of failing health has been unable for active service for a year and a half, presented his resignation to the board of trustees. The resignation was accepted and he was elected president emeritus with salary. Professor H. M. Garn, who has been acting president during President Johann's illness, declined to continue in that capacity so that he might give all his time to the work of teaching. Therefore, we are ready for a new president, and the position calls for one of the largest men. The possibilities of the school and its importance demand the best that we have. Such a man may be obtained in a short while, but if not, we have a firm conviction that we should wait till we can get a man of adequate equipment and size. Rapid developments here await the right man.

Canton, Mo. H. B. ROBISON,
Dean of the Bible Department.

HIRAM COLLEGE.

President Bates' baccalaureate sermon was in his happiest vein and breathed throughout the spirit of Christian democracy and Christian service. On Sunday evening, President Charles T. Paul, of the College of Missions, Indianapolis, addressed the joint anniversary meeting of the Young Men's and Young Women's Christian Associations on "Christianity and the Student World Movements." He also gave the Commencement day address. His theme was "The Age, the Task and the Workers." Always an eloquent, inspiring speaker, President Paul is at his best among his old friends at Hiram, where he spent ten happy, fruitful years.

The outgoing class numbers forty-two. Including two who took their Senior work elsewhere, forty-four received bachelor's degrees and two Master's degrees. Twenty-five of the forty-six are young men. A goodly number will enter the ministry, five or six going to the foreign field.

Six cash prizes are awarded each year: a Freshman prize of \$25, a Sophomore prize of \$50, a Junior prize of \$75 and a Senior prize of \$100, all based on scholarship. The committee were unable to report the names of the first three recipients commencement day. The Senior prize went to Mrs. H. N. Vanvoorhis whose husband graduated two years ago. The Mrs. Abram Teachout prize of \$50 to the best all-round young woman went to Miss Lillian Collins; the A. R. Teachout prize of \$100 to the best all-round

young man went to Howard Frap, both Seniors.

An interesting feature of Class Day exercises has come to be the presentation to the college of some substantial memorial of affection. Last year's class presented a fine tower clock. The class of '14 presented a pair of elegant bronze electric light pillars with clustered light globes, flanking the entrance to the main college building.

During the year Hiram has won the intercollegiate oratorical contest and both debates in a dual intercollegiate debate.

Among the distinguished guests was the Hon. A. H. Pettibone, of Birmingham, Ala. He is the sole surviving charter member of the Delphic Society, which held its sixtieth anniversary this year and of which the late R. Moffett was the first president. The society issued a beautifully artistic souvenir booklet containing the names of charter members, present living members, a roll of Delphic soldiers in the Civil War and a history of the society.

One of the gratifying events of the year has been the completion of the \$50,000 fund for the Almeda A. Booth Memorial Chair for Dean of Women.

Some changes in faculty are to be noted. Professor Snoddy, Class '96, Chair of Philosophy, goes to Transylvania. Through eighteen years of service at Hiram he has grown in power and into the hearts of his students and co-workers in a rare degree. Hiram's best wishes go with him and his family to their new field, and Transylvania is to be felicitated in their acquisition of so valuable a man and teacher. The new teachers at Hiram so far as now determined are Albert A. Crecilius, Professor of Public speaking, Barton Haggard, Chair of Economics and Sociology; Ralph C. Goodale, Chair of English, and Miss Salome Wetterholt, teacher of Piano. Mr. Crecilius comes to us from Ohio Northern University and the Curry School of Expression; Mr. Haggard from Drake and Harvard; Mr. Goodale from University of Michigan and from Minnesota University where he has been teaching; Miss Wetterholt from New York City, where she has been continuing her studies since finishing the musical course at Hiram several years ago. All come to us with enthusiastic recommendations. Additional teachers will be announced later. A Chair of Education is also announced, the incumbent yet to be chosen.

Hiram, O. B. S. DEAN.

TRANSYLVANIA UNIVERSITY AND THE COLLEGE OF THE BIBLE.

The 116th commencement of Transylvania and the 49th annual commencement of the College of the Bible was held in Morrison Chapel, June 11, and marked the close of a most satisfactory year's work in these institutions, writes President R. H. Crossfield. There were thirty-nine graduates, twenty-four bachelors, five masters, and ten graduates in the English and classical courses in the College of the Bible. Twenty-three were given diplomas in Hamilton College, the Junior college for women. The class representatives were Mr. Hugh Calkins and Miss Elizabeth Roff, both of whom delivered well prepared and very thoughtful addresses. The annual address to the class was given by President Miner Lee Bates, of Hiram College. This message, on life's call and preparation, was one of the great and significant utterances that have been heard in Morrison Chapel. President Bates was at one time a student of Transylvania, and his introduction was a most happy allusion to the experiences of those days. After the degrees had been conferred upon the graduates, the honorary degree of LL.D. was conferred upon President Bates, Sec. Stephen J. Corey, and Mrs. Ida Withers Harrison. In naming the latter a Doctor of Laws, the presiding officer stated that this was the first time such an honorary degree had been given a woman by a Kentucky college. The attendance was large, taxing the capacity of the chapel, and was composed of representatives of more than a dozen states.

It was announced by the president that the

year 1913-14 had been the most prosperous in the recent history of these institutions in point of attendance, college spirit and enthusiasm for the highest ideals, and financial showing. The College of the Bible had not incurred a deficit, but would have about \$1,800 to pay on the indebtedness. Transylvania was entirely out of debt excepting a small deficit incurred recently. This report was received with applause by the intimate and financially interested friends in these colleges. It was explained, however, that these exceptionally good financial reports were due to the fact that these institutions had received some unusual gifts during the year. Such may not be counted upon for another year. The churches of the state of Kentucky gave during the year \$1,800 to these colleges. It is hoped that the congregations of the state will soon be contributing at least \$5,000 to assist these institutions in Christian education. The address delivered by R. E. Moss, of Eminence, Ky., on the baccalaureate occasion at the Woodland auditorium, and that given by H. C. Winders, of Indianapolis, at the Hamilton College commencement were of a high order, and were greatly appreciated by large audiences.

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Speak kindly to the millionaire;
Perhaps he does his best;
Don't try to drive him to despair
With rude, unfeeling jest.
Don't laugh at portraits which display
His face with comic leer,
And, when he gives his wealth away,
Don't take it with a sneer.

Speak kindly to the millionaire;
He has a right to live,
And feel the sun and breathe the air
And keep his coin or give.
You may be rich yourself, you see,
Before your life is through.
Speak kindly, and remember he
Is human, just like you.

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The Sunday School

BLIND BARTIMÆUS.

INTERNATIONAL UNIFORM LESSON FOR JULY 19.

Matt. 20:29-34. Memory Verses, 51, 52.
Golden Text.—Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing.—Isa. 35: 5, 6.

American Standard Bible.
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(46) And they come to Jericho; and as he went out from Jericho with his disciples and a great multitude, the son of Timaeus, Bartimæus, a blind beggar, was sitting by the way side. (47) And when he heard that it was Jesus the Nazarene, he began to cry out, and say, Jesus, thou son of David, have mercy on me. (48) And many rebuked him, that he should hold his peace; but he cried out the more a great deal, Thou son of David, have mercy on me. (49) And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer; rise, he calleth thee. (50) And he, casting away his garment, sprang up, and came to Jesus. (51) And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, Rabboni, that I may receive my sight. (52) And Jesus said unto him, Go thy way; thy faith hath made thee whole. And straightway he received his sight, and followed him in the way.

At the Heart of the Lesson.

BY REV. A. Z. CONRAD, PH. D.

"The Son of Timaeus, Bartimæus, a blind beggar, was sitting by the wayside." The perils of poverty are many. Extreme destitution is pitiful. It involves deprivations which often seem disastrous and which are always difficult to endure. We may gloss it over as we will and consider all the relieving facts and preach about the valuable lessons which are learned, and extol the virtues which sometimes grow out of it, we cannot conceal the real nature of extreme poverty. This man on the outskirts of Jericho was dependent upon the charity of his fellow-men. Evidently his own name and the name of his father were well known. It is probable he was what we would call well connected. His destitution may have been no fault either of his own or of his family. Qualities of his character are revealed which would lead us to believe that the great reverses suffered were not due to any personally degeneracy. Nothing is more evanescent than wealth. It is much harder to keep it than to gain it. The man without money soon discovers himself to be a man with very few friends. The influence of a bank account upon professed loyalty and love is wonderful. One of the tests of reality in professed friendship is a continuance of loyalty through enforced poverty.

Add to poverty the deprivation of vital faculty and you have multiplied the misery of the situation. Bartimæus was not only poor but he was blind. He lived in a house without windows. The closing down of the curtains of night leaves the physical world dark, indeed.

PASSING CHARIOTS.

The sound of passing multitudes was not unusual. Blind Bartimæus had heard the measured step of passing caravans again and again. The tramp of moving armies, the rushing by of multitudes in quest of pleasure, with all these things he was familiar. An unusual event was transpiring. The pilgrim throng on their way to the Passover feast did not particularly interest him. A friendly voice told him that in the throng the miracle worker of Galilee who had opened the windows in many a darkened life was passing by. In his own conscious suffering Bartimæus had dwelt much upon the stories which had come to his ears concerning Jesus of Nazareth and now he had come! It was not as though his passing was at intervals or that anytime he might call upon him. This was his only chance. It was the only time. It was not as though there were many ways in which he could receive his sight. There was but one way and this the only way. If he were ever to see, if the joys of the physical splendor were ever to be his it must be now. Precisely the same is true of spiritual sight and insight. Men dare not neglect the opportunity of God's passing chariots. There are times when God is peculiarly near. We recognize the fact

of his omnipresence. There is no moment that God is not near to us, but there are times when there are special manifestations of his love and power.

THE IMPORTUNATE PLEA.

Does heaven have to be bombarded before help will be granted? Is God deaf to whispered entreaty? Certainly not. Yet our importunity is an indication of our sincerity. The definiteness and dominance of our desire is largely determining as to what God can safely give us. "Jesus, Son of David, have mercy on me." The cry was pathetic, piercing, persistent. The address indicated his recognition of the Messiahship of Christ. But is there not a suggestion of a feeling of the bond of sympathy which existed between them. He does not say, "Jesus, Son of God." That was taken for granted. Otherwise he could not expect the miracle of healing. He said, "Jesus, Son of David." Not only was Messiahship suggested but furthermore his humanity, consequently his kinship, his sympathy and compassion. If he was the son of David his humanity was not to be questioned. He could enter into the infirmities and afflictions of his fellow men. The appeal indicates the spiritual insight of Bartimæus into the very nature of Christ. His cry for mercy indicates his confidence, the tenderness as well as the triumph of the Nazarene.

INTERRUPTIONS AND IMPATIENCE.

Only great souls continue patient under interruption. We speak of the broken thread of discourse, of interference with the flow of mind. We treat too often with brusqueness and expressed impatience those who seem to intrude upon the sanctities of contemplation. Those accompanying Jesus rebuked the poor beggar. They did not seem to realize that they were interrupting the deep desire of a needy man more than he was interrupting them. They were quite in desiring to protect Jesus from unnecessary intrusion, but they did not understand him or they would have recognized that this was no intrusion, that Jesus delighted more than in anything else to be able to manifest his power in giving wholeness to the broken life.

LOVE'S MANDATE.

"And Jesus stood still and said, 'Call ye him.'" Jesus was too great to be disturbed by interruptions. He coveted the opportunity to indicate his exhaustless friendship. We are too busy to pause in our mad rush for pleasure, for wealth or for fame. God Almighty is never too busy to give attention to the cry of need. It was to the credit of the multitude that they had too much sanity to tell the blind man he was not blind; that nothing was the matter with his eyes, that it was a mere delusion. They recognized his calamity but regarded it as hopeless. This was stupid of them in view of what Christ had already done in like situations. The commands of love are always kindly. Jesus was imperial but never imperious. The man must be brought to the fountain before he could drink. He must connect himself with the eternal power before he himself could be made whole. He must indicate confidence before his ailment could be conquered.

THE ENTHUSIASMS OF SPIRITUAL RESPONSE.

The real glow and glory of living has never been experienced until one has heard the call of Christ and recognized in Him their Saviour and Lord. Blind Bartimæus quickly threw aside his outer garment. Nothing was of any concern to him now but the one matter of sight restoration. "He sprang up and came to Jesus." The very eagerness of his action indicated his hope and his faith. His act puts to shame the dilatoriness, the shrinking and the shirking which is characteristic of many who have to be pulled into the presence of their Lord that he may end them with heavenly gift. It seems strange that there should not be a larger enthusiasm in responding to every divine call, in obeying every divine mandate. The heart should sing for gladness and be consciously filled with good cheer from the very fact of the royal invitation.

THE HEART'S DOMINANT DESIRE.

Jesus demanded of him a definite request. He asked the controlling purpose and wish of this man whose cry had been a burning appeal for mercy. "What wilt thou that I should do unto thee?" Hear his answer, "Rabboni, that I may receive thy sight." This is the kind of a petition which will secure a response. This is the prayer that will have answer. It is a concentration of purpose and desire at a single point. Now that the rays of the sun have focused we shall see the flame. Now all the lines of his life are converging upon one point. How little we appreciate the value of our faculties until deprivation makes its own revelation. It is only the individual who suffers that can properly appraise the common things of life. How sporadic and uncertain are our prayers. We must become definite. We must become intense. We must become irresistible.

THE VISION SPLENDID.

"Thy faith hath made thee whole." And straightway he received his sight! What a flood of glory flashed upon his vision. The world was instantly transformed. His own life was changed. His attitude toward all things in the world was changed. Faith in Jesus became adoring worship. It is always so. When our spiritual eyes are opened the Bible ceases to be an ordinary book. Jesus Christ is then seen as the Son of God and as a Divine Saviour. What were before mere coincidences now become providences. Where before there was monotony there is now beauty and attractiveness. The supreme vision, the real vision splendid is seeing Jesus as he is. We enter the realms of the spiritual with our eyes blinded by sin. We are prejudiced. We are easily disturbed in faith. Indeed, it seems there is no faith worth while. When we become conscious of our need and cry, "Jesus thou son of David have mercy on me," our eyes are opened. Life still has its stern duties, its disappointments, its afflictions, but, the view point is changed. Nothing appalls, nothing overwhelms, for the *vision splendid* ever presents to the soul Him who overcame the world, who is now the satisfying sufficiency to every child of faith.

There is a definite relation between faith and every achievement worth while in life. Faith so relates us to God that divinity becomes available. Faith is a loving belief that not only accepts the great facts of revelation and the testimony of consciousness, but having accepted them it obediently seeks to fulfil the call to a holy life. As the rambler rose clings to its trellis and rises ever higher sending out its beauty in every direction, so faith with its delicate tendrils clings to Jesus Christ and is rooted in the revelation of God's love and grows into an ever increasing beauty.

FOLLOWING THE GLORY AND NOT THE GLOOM.

Hitherto blind Bartimæus had been in the could he become the strongest witness, as least, to follow the gloom and not the glory. The giving of sight studded the world with the very glory of heaven. It did more. "His eyes were opened and he knew Jesus," nothing could separate him from his Saviour and benefactor. "And he followed him in the way." With what warm devotion, with what close affiliation, with what intense adoration he clung to Jesus Christ. Thus could he best show his gratitude. Thus could he become the strongest witness, as Friend and Healer. We have not received less than Bartimæus for we too have been given the vision splendid through faith. If it grows less it will be because we fail to "follow him in the way." If finally we lose sight of him it will be because we have permitted ourselves to be allure by that holy pathway which never pauses until it reaches the Glory Land. "The Light of the world is Jesus. Until he opens our eyes we are in darkness. His touch gives wholeness. He will grant more than we ask. When our eyes are opened to see him we see the Father. We see in Christ all we shall ever see of God. In every new spiritual obligation, and every dividing of the way, at every study hour when we are seeking to learn his will from his word, our cry should be, "Lord, that I might receive my sight."

The Mid-Week Service

BY SUSAN JONES.

TOPIC FOR JULY 15.

Paul the Missionary—First Journey.—Acts. 13-14.

"He is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will show him how many things he must suffer for my name's sake." We are to have three studies in the ministry of Paul. We shall follow him as he goes from place to place with the testimony of Jesus. We shall try to understand his motives. If we are wise, we shall observe carefully what things he suffered for the truth he loved; we ought to know what it cost to give the message of Jesus to the world. We like to meet the successful man. We may at times pay honor to those whose success is only in appearance and who possess none of the heroism of the men who agonize for the salvation of the world.

AT ANTIOTH.

It was not an accident that Paul ministered to the church in Antioch. "And he went to Tarsus to seek Saul; and when he had found him, he brought him to Antioch." Barnabas knew Saul and when he needed a man to help him in a forward movement, he went after Saul. The helper proved himself worthy of the confidence reposed in him. The church prospered, the people were taught, and the disciples won the name by which the followers of Jesus are still known. Antioch became a new center of operations. The distinction between Christianity and Judaism became clearer even to the disciples. Doubtless there was much discussion of the mission of Christ to all mankind. In this discussion Saul of Tarsus bore a prominent part. By their work he and Barnabas showed themselves ready and fit for a mission to the Gentiles.

THE DEDICATION.

The prophets and teachers of the church at Antioch realized that they were taking an important step when they sent out missionaries. Their decision was reached after due deliberation. They sought to know the will of God. The enterprise was not of a private character. They set a good example to the men of all succeeding ages who might profess to undertake great things in the name of the Lord. They neither waited for the sanction of the mother church at Jerusalem nor did they rashly choose their course. They separated and sent forth those whom the Spirit appointed to the work of missions.

THE WORK IN CYPRUS.

Barnabas was a native of Cyprus. Perhaps this fact accounts for the decision to preach first in that island. The gospel had already been preached in Cyprus, with what results we do not know. Nor are we told what was the effect of the ministry of Barnabas and Saul in any of the towns except Paphos. At Paphos we encounter Bar-Jesus the sorcerer and the Roman proconsul Sergius Paulus. The sorcerer, "skilled in the lore and uncanny arts and strange powers of the Median priests," represented an Oriental system of science and religion with which Christianity had to contend. The proconsul was a man of practical ability who was interested in something more than the details of his business. The exposition of Christianity which he heard deeply impressed him. He was profoundly moved by the defeat of the sorcerer by Paul. He believed. We wish we knew more of his life and faith.

IN THE MAINLAND.

From Cyprus Paul and Barnabas went to the mainland. Henceforth Paul is the leader. It is to be noted that the message was always delivered to the Jews first and then to the Gentiles. The teacher and the preacher will find instructive examples in the addresses of Paul. The apostle met his hearers on their own ground. He used their knowledge. And when the work was hindered in one field, he went to another. He knew what he was about and he did not intend to keep still because some men did not like what he said. Acts 11:19-26; 4:37.

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